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IHS.

MARIA IOSEPH.

THE PRACTISE HOW TO finde Eaſe, Reſt, Repoſe, Content, *and* Happines.

Written by a Religious man of the congregation of St. ELIAS *the Prophet, and of the Order of our Bleſſed Lady of mount* Carmell, *reſtored by the Bleſſed mother* Tereſa.

THE SECOND PART.

Containing directions how to end all Controuerſies, and take away all diſcontentments, and euils, and attaine vnto true ioy of minde, and content of heart, and all good.

Stand vpon the Wayes, and beholde, and aske for the olde Pathes, which is the good way, and walke therein, and you ſhall finde reſt for your Soules. Ierom. 6. 16.

AT ROAN.

By *Iaques Foüet*, with permiſſion of Superiors. 1619.

TO THE KINGS MOST ECCELLENT MAIESTIE:

The Author wisheth all *Content* and *Happines*.

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AMongst all our Labours in this life (most dread SOVERAIGNE) there are none better imployed then those, which are spent in seeking after, and in establishing in our selues, and others, true *Content*, and *Happines*:

Math. 16. 26. *For what doth it profit a man, if hee gaine the whole world, and ſuſtaine the damage of his ſoule? or what permutation ſhall a man giue for his ſoule?* and deliuer it to be afflicted in this life with temporall diſcontent, and in the other with eternall torment: Will hee take to be an *Emperor*, or *King* of the whole Globe of the earth; to raigne with diſcontent, for ſeauen yeares, ouer all the people in the world? It is ſo hard an exchange, that none indued with reaſon would accept of ſuch conditions: for what is an *Emperor*, a *King*, or any man, but his *Conteut*, and *Happines*? To be, and not to be happy, is but to be by a priuation of well being, wretched, and miſerable. Neither is it ſufficient to Happines, that a

man

man thinke himſelfe happy, and be not, for this is but an increaſe of miſery ; not to ſeeme to be, that which hee is, vntill it bee too late, to obtaine that which he would; true *Content* : whereby wee ſee , that true *Happines* is more woorth then Kingdomes ; and true *Content* is more to bee eſteemed, then all the treaſures of the Eaſt, and Weſt *Indyes* , ſince it indueth *Emperors* and *Kinges* with whatſoeuer true goods they haue, and filleth Subiects with what they can deſire, if they will not deſire that which is hurtfull to themſelues : Inſomuch, as let but a *Prince* eſtabliſh in himſelfe, his Court and Subiects, the practiſe of true *Happines*, they reſt and remaine, each

one reioicing at others good, and all well content, with that which euery one hath of his owne: and let him but permit, falſe, and deceitfull *Happines*, to bee practiſed in himſelfe, and Subiectes; and doe what he can, hee and they will become wretched, and miſerable, in all thinges elſe, ſauing in imaginations: which conſiderations haue moued mee to ſeeke out the pathes of *Content*, and ſet downe at large the way to true *Happines*, and *Reſt*, that I might thereby aſmuch as in mee lyeth, call all my Countrey men from the diſguſtes, and diſſentions of this age (which the iniquitie of hereſie hath brought forth) to a rich *Repoſe*, and *Ioy* in our Lord.

And

And hauing Dedicated our Firſt part, vnto the moſt worthy *Prince* CHARLES your Sonne (whome *God* Almighty long preſerue.) I could not ſet out theſe our Second labours, vnder the protection of any other, but your *Maieſtie*: For ſeeing I am to ſpeake of *Content*, and *Happines*, to whome may I more fitly dedicate our labours, then to my *Soueraigne*, vnto whome aboue all men liuing I hartily wiſh them. Accept therefore moſt dread *Soueraigne*, the protection of this our worke againſt all calumniators; and bee well pleaſed, that true *Content*, and *Happines*, which your *Maieſtie* cannot but deſire to your ſelfe, may with your Gracious fauour, and vnder your protection, bee

communicated to all your Subiects: that all dissentions and discontentments taken out of your Highnes Kingdomes: it may bee verified of your Monarchy; which was spoken of *Sion* the Temple of God: *The habitaiton in thee, is as it were of all Reioycing*, which is that I desire, and hartily pray for, and so humbly submit my selfe,

Psal. 86.

and rest,

Of your Maiesties Subiects,

the meanest:

SI: STOCK.

THE

THE PREFACE TO THE READER.

DEare Reader, *though ſo great bee the force of Happines to drawe all men to ſeeke after it; that there is not to bee found, any one ſo loſt or forlorne, as publickely to profeſſe, that he loueth affictions and griefes; as they are vexations, and paines: yet ſuch is the pride and obſtiancie of many, that rather then they wilbe conuinced to bee men of euill liues, they will defend that to be Happines, which they loue, and not that which is Happines indeed: and ſo heartily louing carnall libertie, and ſenſuall life, vnder falſe pretexts, of* Libertie of the Goſpell

Gospel, Iustification by Faith onely. Assurednes of saluation, &c. *haue put* Content *and* Happines *in sensualitie of life, and not to be discouered, that they are Hogges (as* Horace *saith) of the Heard of* Epicures, *doe craftily colour their Carnall libertie, vnder the vaile of* Religion, *and so perswade as many as will beleeue them.*

Hor. lib. 1 Epist. 4.

First that abstinence, or fasting from meate, drinke, and sleepe, at certaine times, and vpon certaine dayes, is superstition, contrary to the worde of God, and the libertie of their Gospell, so that they cannot bee happy without the libertie of eating, drinking, and sleeping, as much as they will, and when they will.

Luther in lib. libertate Christiana. Caluin. lib 4. Inst. and their folowers.

Secondly, that it is not possible to liue Chaste, so to their Content, and Happines, according to

Luth. in lib. libert. christ ana

their

their Doctrine, it is necessarie that they haue alwayes a Woman.

Cal. lib. 2 institut. cap. 7. & their followers.

Thirdly, that man hath no freewill, or power to resist the putting in practise of his euill thoughts, suggestions, or Carnall desires; whether they bee of theft, fornication, adulterie, or heresie, &c. Whereupon it followeth that according to their Doctrine, they cannot be happy without the libertie of committing Fornication, adultery, theft, and preaching whatsoeuer suggestions of the deuill, or thoughts shall arise in their mindes &c. Since as they say, they haue not Freewill, or power to resist them, or doe otherwise, and hee was neuer esteemed happy, who was bound to obserue, that which was aboue his power and might.

Luther in lib de seruo arbitrio.

Calu. lib. 2. Instit. cap. 2 & in antidoto Cōcilij Tridentini. and their followers

And accordingly to this, they

they teach, and preach for Religion, that all the actions of men are of their owne Nature mortall sinnes, worthy of euerlasting paines, as well the best as the worst: that all sinnes are equall: that euill thoughts not consented vnto are mortall sinnes, and that as grieuous mortall sinnes, as if they had committed the fact: Whereupon they inferre that it is not possible to keepe the Commaundements of God, or merite any thing by well doing, and so craftily colouring their Epicurisme vnder the pretext of Religion, they seeme to their followers, neither to deceiue, nor bee deceiued in their opinions, or practise of Happines; but by this craft preserue their credits, and liue without suspition of wretchednes; and yet take to themselues libertie to doe, what

their

their Fleſh or concupicences doe deſire, without reſpect either to God or man, more then the warineſſe, not to incurre the forfeitures, and pennalties of Penall Lawes: Inſomuch as that they haue put Conſcience *(which in Catholicke times, men vſed to carry in their hearts, and ſoules) into their neighbours eyes; that if he ſee them not doing amiſſe, to accuſe them to a Iudge, & bring them within the compaſſe of ſome penall Laws, all is well; In the ſight of* God, *their beſt, and worſt workes, are of their owne nature (as they ſay) all equally mortall ſinnes; And he who* feareth nothing but a Iudge, and a witnes *(as* Cicero *a Heathen man well obſerued)* What will not he doe in the darke?

Cal lib. 3 inſt ca. 14 Mela & in locis anni 1521. tit. de peccato: and their followers. Cicero de leg.

And this policy, theſe Libertines haue

haue borrowed from Epicurus, *a heathen Philosopher, who hartily louing carnall libertie, and sensuall life; not to be of all men contemned, and accounted as a beast, would not in plaine tearms defend publickely*: That man had no other happines then sensuall life, *but coloured his Lasciuiousnesse vnder pretext of Religion, and taught for truths*: That the Soule of man was mortall: and that after death there was no reward for good deedes, *and so by denying of merite for good workes, and punishment condigne to wicked deedes* (*with the* Lutherans *and* Calueniſtes *of this age*) *he founded his Sect, Happines, and Religion, vpon the groundes of Faith onely, without merite for good workes, or exercises of vertue: and by this craft, did what his* CONCH-

English Creed Art. 11.

concupiſcences deſired, and yet preſerued his credit, of being a Philoſopher; and found many followers in all ages: Inſomuch as St. Auguſtine *(before his Conuerſion to our Catholicke Church) if he could haue beleeued the* Epicurian *Articles, had made himſelfe of the Sect of the* Epicures, *as hee ſaith in theſe wordes:* Nothing did call me, from the deepe gulfe of carnall pleaſures, but the feare of death, and the Iudgement of God to come, which (notwithſtanding the diuers opinions I held) neuer departed from my breſt: And I did diſpute with my friends, *Alipius*, and *Nebridius* of the ends of good, and euill: and *Epicurus* had caried away the prize in my minde, had I not beleeued that after death, there did remaine

Auguſt. lib. Conf. 8. cap. 16

maine a life of the Soule, and places proportionable to our merits, which *Epicurus* would not beleeue. *So S.* Auguſtine.

And from this Epicurian Doctrine of Proteſtants, and libertie of their Goſpell, proceedeth their abounda nt fruites, and workes of the Fleſh; which are ſo copious, that as their owne Authors doe teſtifie; In *Flaunders* was neuer more drunkenneſſe, In *Italie* more wantonneſſe, &c. In *Iurie* more hypocriſie, In *Turkie* more impietie, In *Tartarie* more iniquitie, then is practiſed generally in *England.* The people (of England ſaith another of their Authors are) in moſt places diſſolute, proude, enuious, malitious, diſdainfull, couetous, ambitious, careleſſe of good workes. *So theſe two Engliſh*

Richard Iefferie in his Serm. printed 1605. page 31.

Stubbes in his Epiſtle dedicatory before his Booke of good Workes.

English Protestant Authors; *yet the one affirmeth* * *that hee spoke what he had plainely seene* in the course of some trauels, *and the* * *other what hee had found in trauelling* the whole Realme round about. *And according to the testimonies of these two, is the Lamentation of the* Puritans, *in their milde defence, alleaged in Mr.* Powels *Booke, of thinges indifferent, saying:* What eye so blinde, that it doth not gushe out with teares, to behold the misery of our supposed glorious Church, I meane the great ignorance, the Superficiall worship of God, the fearefull blasphemies, and swearings in houses and streets, &c. The dishonour of Superiours, the pride, cruelty, fornications, adulteries, drunkennes, couetousnes,

* Ieffrie

* Stubbes

touſnes, vſuries, and other like abominations, &c. O beholde and pitty, the wofull and lamentable eſtate of our Church in theſe thinges. *And with this agreeth the teſtimonie of their Apoſtle* Luther, *ſaying*: The world by this Doctrine *(of Proteſtants)* is dayly made worſe: *Againe in the ſame Poſtile:* In ſo bright a light of the Goſpell *(of Proteſtants)* men are more couetous, more craftie, more vniuſt, more cruell, more froward, and to conclude they are much woorſe, then they were before in the Papacie. *Againe*: Before time when we were ſeduced by the *Pope*, euery man did willingly follow good works, and now no man, ſaith or knoweth any thing, but how to get all to himſelfe, by exactions, pillage,

In Poſtil. ſuper Euang: Domini. Aduentus

lage, theft, lying, vſurie, &c. *Againe:* It is (*ſaith hee*) a wonderfull thing, and full of ſcandall, that from the time, in which the pure Doctrine of the Goſpell was firſt called to light, the world ſhould dayly growe worſe. *Of this* Henry *the eight, after hee was a Proteſtant lamented, ſaying:* I am ſory that the Readers of the worde of GOD, follow it in dooing ſo faintly, and coldly. For of this I am ſure, that Charitie was neuer ſo faint amongſt you, and vertuous and Godly liuing, was neuer leſſe vſed, nor God himſelfe amongſt Chriſtians, was neuer leſſe reuerenced, honored, and ſerued. *And with this teſtimonie of K.* Henry *the* 8. *agreeth the teſtimony of* Fox, *ſaying:* To rip vp all our deformities in

In Serm. coni. Ger. Fer. 5.

Fox Act. 1 pag. 1124

Fox conſiderat. 4.

in particular, I meane not heere, neither need I, the same being so euident to all mens eyes, that who cannot see, our excessiue outrage in pompeous Apparell, our carnall desires, and vnchaste demeanors, without feare of God, our carelesse securitie, without Conscience, as though there were no Iudgement to come! our studdy vpon this world, as if there were no other Heauen? *And the same also affirmeth* Caluin, *saying*: Amongst the small number of those, who haue withdrawen themselues, from the Idolatry of the Papists; the greater part is full of treachery, and craft, they counterfeit indeed great zeale, but if thou looke into them, thou shalt finde them full of deceit. *Againe*: There

In cap 12 Dan 5.34

is

is ſcarſely to bee found the tenth (*Proteſtant*) who hath for any other end, giuen his name to the Goſpell, (*of Proteſtants*) then that hee might with greater libertie, flowe in all Laciuiouſnes. *Whereupon* Andreas Muſculus, *another Proteſtant ſaith:* If we would confeſſe the truth: then are wee compelled to witnes this of vs Goſpellers, that there are not to bee found in the whole world, men more giuen to whooring, vſurie, couſening, and deceite then we. *Againe:* the thing it ſelfe doth ſpeake, and truth doth compell vs to confeſſe, (although againſt our wills) that now men are become worſe, and more irreligious, more ingrate, more vnfaithful, more ſhameleſſe, and that greater wic-

In com. 2 Pet. 1. 2.

In libro de nouiſſimo die.

In the ſame book.

wickednesse, and sinnes, cannot bee found in the whole world, no not amongst the Turkes truly, or the Iewes, or Pagans, then in those places, where the worde of the Lord *(of Protestants)* is most diligently preached. *Againe:* I am compelled to say, because it is true, that there are not to bee found, no not among the heathen, Iewes, or Turkes, men more selfe-willed, in whose mindes the sparkes of all vertues are extinct, and amongst whome sinne is accounted nothing: then amongst the professors of the Gospell *(of Protestants)* amongst whome the Deuill altogether loosed from his chaynes, and in free libertie doth florish; And that I may in few words tell all, it is euen so,

Musculus in Prophetia Christi.

ſo, and this is the eſtate of vs *Lutherans*, that if any be deſirous to ſee a great multitude of Knaues, Athiſts, Vſurers, and Coſeners, hee muſt goe to ſome Citty where the Goſpell *(of Proteſtants)* is preached, and there he ſhall finde of this ſorte of men, by multitudes, *and repeating almoſt the ſame wordes in anoth r place, he ſaith:* The caſe ſtandeth thus with vs *Lutherans*, that if any bee deſirous to ſee a great rable of Knaues, of perſons turbulent, deceitfull, coſeners, vſurers; let him go to any Citty where the Goſpell is purely Preached, and he ſhall finde them there by multitudes; for it is more manifeſt, then the day light, that there were neuer among the Ethnicks, Turkes, and other Infidels, more vn-

Muſculus Domi. 1. Aducntus

bridled and vnruely perſons, with whome all vertue, and honeſtie is quite extinct, then are among the profeſſors of the Goſpel. *And* Iacobus Andreas *another Proteſtant ſaith:*

Andreas adu. 11. Luc.

The other part, and multitude of *Germans* doe giue libertie indeede, to the Preaching of the worde: But there is not perceiued an amendment of manners amongſt them, but horrible Epicuriſme, & beaſtly life is ſeene amongſt them, in their conuerſations, compoſitions of body, deſires, &c. In ſtead of faſting they attend wholly to feaſtings, and drinkings night and day. *And* Melancton *a Proteſtant ſaith:*

Ad cap 6. Math.

The thing it ſelfe doth ſpeake that in theſe Countries (*where the Proteſtant Goſpell was preached*) almoſt all their ſtudies

are

are imployed, in ſumptuous preparations for banquets, & drunkenneſſe, and exceeding great cuppes, &c. Such barbarouſnes is in the people, that the moſt part perſwade themſelues, if they ſhould faſt one day, the night following they ſhould dye. *So theſe Proteſtants of the fruites of their owne Doctrine.*

Of the comming of theſe Epicures, Libertines, *and* looſe liuers, *three of the Apoſtles prophecied ſaying:* In the laſt daies ſhall approch perilous times, and men ſhalbe louers of thẽſelues, Couetous, Haughtie, Proude, Blaſphemous, not obedient to their Parents, vnkinde, wicked, without affection, without peace, accuſers, incontinent, vnmerciful, without benignity, Traytors, ſtubborne, 1 Tim. 3. 1.

borne, puffed vp, and louers of voluptuouſnes, more then of God, hauing an apparance indeed of pietie (*euery one his Bible*) but denying the vertue thereof, *the keeping of the Law*.

2 Pet. 3. 3 *Againe:* In the laſt dayes ſhal come mockers in deceit, walking according to their owne concupicenſes.

Iud. 1. *Againe:* my deareſt bee mindefull of the wordes, which haue been ſpoken before by the Apoſtles of our Lord Ieſus Chriſt, who told you, that in the laſt times ſhall come, mockers according to their owne deſires, walking in impietie. Theſe are they which ſeperate them ſelues, Senſuall, hauing not the Spirit of God, *whoſe fruits*

Gal. 5. 22 *are* Charitie, Ioy, Peace, Patience, Benignitie, Longanimitie, Goodnes, Mildenes, Faith, Mode-

Modeſtie, Continencie, Chaſtitie; *but the Spirit of the Deuill, and Fleſh, whoſe workes are* Gal. 5.
Fornicatiõ, vncleannes, wantonnes, leacherie, ſeruing of Idols, Witchcraft, enmities, Contentions, emulations, angers, brawles, diſſention, Sects, enuyes, murders, drunkenneſſe, banquettings, and ſuch like, *forbidden workes by the Commandements of* God.

For the diſcouering of whoſe deceits (out of loue to my Countrey, and deſire to gaine ſome, who out of ignorance, are fallen into theſe follyes, and deceitfull contentments in (carnall liberty, and ſenſuall life) I haue written this our Second part of Eaſe, *and* Reſt: *to ſhew vnto them the meanes how to attaine vnto true Ioy of minde, and Content of heart, and ſuppreſſe theſe baſe*

desires, which are common to men with Beastes: that all euills, Contentions, Strifes, Suites in Law (the lamentable Ciuill warres of this Land) being taken away, and true goods, and pleasures, ingrafted in their places, Without feare being deliuered out of the handes of our enemies, wee may serue God in Holines, and Iustice before him all our dayes. And the workes of iustice shall be Peace, and the seruice of iustice Silence, and securitie for euer. And my people (saith God) shall sit in the beauty of Peace, and in the tabernacles of Confidence, and in wealthie rest: *According as it was promised to true Christians, by the* Prophets, *in both Testaments, saying:* There shall arise in his dayes Iustice, and aboun-

Luc. 1. 74

Isay. 32. 17.

Psal. 71. 7
Rom. 14. 16.

aboundance of peace, vntill the Moone bee taken away, for the Kingdome of God (*vpon earth*) is not (*saith St. Paul*) meate and drinke, but Iuſtice and Peace, and Ioy in the holy Ghoſt, *according to the wordes of our* Sauiour, *ſaying*: Peace I leaue to you, my peace I giue you, not as the world giueth, doe I giue to you: *Not ſuch a* Peace *or* Content, *as the world giueth to her fauorites, doth our Sauiour giue vnto his followers, but ſuch a* Peace *and* Content *as is without trouble, and ſeruile feare, as followeth immediately in his wordes, ſaying*: Let not your hearts bee troubled or feare. Without feare (*ſaith the Prophet* Zacharie) deliuered from the handes of our enemies, we may ſerue him, in holines,

Iohn 14. 27.

Luc. 1. 74

holines, and iuſtice all our dayes. *This is the* Eaſe, Reſt, *and* Peace, *which euery where is promiſed to Chriſtians, the followers of our Lord and Sauiour* IESVS CHRIST, *a* peace *or* content, *without ſeruile feare, or trouble: not as the world giueth* peace, *doth our* Sauiour *giue* peace, *and Content*; *The* peace *which the world giueth to worldlings, is a feeding of their inordinate Concupiſcenſes, and carnall deſires, with a Carnall and Senſuall delight, mixt with ſeruile feares, Iealouſies and troubles*; *The* peace, *and* content *which our* Sauiour *doth giue vnto his followers, is a* peace *without ſeruile feare, Iealouſie, or trouble*; *A* Peace *(which as the holy Ghoſt ſaith)* paſſeth all vnder-
Phil 4.7. ſtanding; *A* Peace *Reſt, Repoſe,*

poſe, and Content to their bodyes, by bringing their paſſions, appetites and carnall affections, vnder the obedience of right reaſon, that they may liue in Corporall peace and reſt, and keepe their bodyes free from ſeruile ſlauerie, and vile ſubiection to their inordinate paſſions, which are vnreaſonable Maſters: Peace *to their harties, and ſoules, by poſſeſſing all good;* Peace *with* God, *by louing him with all their hartes, and keeping of his Commandements;* Peace *with their Neighbours, by louing them, as themſelues: no man commencing a Suite againſt himſelfe;* Peace *with their enemies, by patient ſuffering whatſoeuer iniuries they ſhall lay vpon them;* Peace *with the Angels and Saints in Heauen by Vnion with them in a myſti-*

myſticall body; Peace *with the Deuills in Hell, by hauing authoritie ouer them*; Peace *with all the Creatures of the earth, by vſing them according to the end they were created: That it may bee verified which was ſpo-*
Iſa.66.12 *ken by the Prophet* Iſay, *ſaying:* I will decline vpon her a floud of peace: *Againe*, And
Iſa.60.17 I will make thy viſitation peace, and thy ouerſeers Iuſtice. Iniquitie ſhall no more be heard in thy Land, waſte, and deſtruction in thy borders, and Saluation ſhall occupie thy walles, and praiſe thy gates. *This is the* Eaſe, Reſt, Repoſe, Content, *and* Happines, *which wee ſpeake of,*
Phil.4.7. *and deſire to Preach vnto all people. The* peace of God which paſſeth all vnderſtanding. *The Legacie which our*

Lord

Lord and Sauiour *left vs, ſaying:* Peace I leaue to you, my peace I giue to you : *A true Ioy, and Content of heart, and minde, which hee commanded vs to Preach vnto all the Families of the earth, ſaying :* Into whatſoeuer Citty or Towne you ſhall enter, enquire who is worthie, and there tarrie, And when you enter into the houſe, ſalute it, *ſaying:* Peace bee to this houſe, *according to whoſe commaundement, wee Preach it vnto thee, deare Reader, and ſay* Peace be to thee; *and ſo reſt*

thy

humble Seruant.

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Iohn 14.

Math. 10. 11.

OF EASE, REST, REPOSE, CONTENT, and Happineſſe.

CHAP. I.

That Man hath a complete Ioy and Content, proportionable to his being.

ALmightie God hauing created all things of nothing, according to the diſpoſition of his will; as a pious Parent, and mercifull Creator, hath giuen to euerie thing a *Content* and *Happineſſe*; which had, then it is ſo well ſatisfied, that it ſeemeth to deſire no more, but reſteth (and after this manner reioy- Pſ.113.12.

ceth) as content, and well pleaſed.

As wee ſee by experience, that he hath giuen to a *Stone*, a Content, to be in his Centure; *Water*, a Reſt, in the hollow places of the Earth; *Ayre*, a Repoſe, in his Region; and *Fire*, in his Sphere; *Trees*, *Plants*, and *Hearbes*, a Delight, in the fat and firmeneſſe of the Earth, tempered according to their properties; *Birds*, *Beaſts*, and *Fiſhes*, a Pleaſure, in Meates, Places, Companie, and ſenſuall Delights.

And out of his infinite goodneſſe, in creating euerie thing, hath alſo annexed vnto it ſuch a diſpoſition to order, and ſuch a propenſion to his good, and content; that take

but

but out of his place, a *piece of Earth*, (which of all the creatures of *God* Almightie is the meaneſt) and giue it all things you can deuiſe, and make the moſt of it that poſſible you can inuent, yet it will tend thither, and neuer be quiet, vntill it returne; inſomuch, as doe but take away that which hoſdeth it vp, preſently it goeth thither of it ſelfe, and that infallibly.

And if by ſome accident, a *ſubtile Vapour* become to be incloſed in ſome hollow place, or caue of the Earth, where it hath, as it were, a chamber prepared for to reſt in; it will be ſo vnquiet, that it wil teare in pieces Rockes and Mountaines, ouerthrow Caſtles and Towers, and, as angrie, ſhake

the whole Earth, to aſcend vp to his place; and if it find but an iſſue, or you make but a paſſage, it is gone.

Or if a *groſſe vapour*, by the heat of the Sunne, be drawne vp into the Region of the Ayre (as though it ſhould be exalted to higher dignitie) and there come, to be emuironed about with clouds, that it cannot deſcend, but muſt ſtay there, it taketh his exalting in ſuch diſdaine, and ſtayeth with ſo great diſcontent, that by colliſion of bodies, and through earneſt preſſing, it throweth fire downe from Heauen, and cauſeth ſuch a thunder, as though it would teare the Heauens in pieces, and all to deſcend to his place of reſt,

there

there to remaine, where it was ordained, that it ſhould be, in his firſt creation.

And the ſame we may obſerue in *Birds*, *Beaſts*, and *Plants*: put them in a Soyle not accommodated to their properties, and they die; or take from *Birds* or *Beaſts*, their naturall Companie, Foodes, Places of abode, &c. and giue them what other thing elſe you can, yet out of anguiſh and grief they wil pine away; and let them but looſe, they are gone, to their ordained Companie, Meat, and Reſt.

Whereby wee may inferre, that ſince all creatures whatſoeuer haue a *Content* and *Reſt* (which once had, then they ſeeme well pleaſed, and deſire no more) that alſo *Man* hath

his Reſt & Happineſſe, wherein alſo he may be ſatisfied and well pleaſed.

And ſeeing *God* Almightie, as a moſt prudent Creator, hath giuen to euerie thing a Content, proportionable to his being; it muſt needes be, that *Man*, being a farre more excellent creature, then any of the Elements, Birds, Beaſts, Fiſhes, and Plants, muſt haue a more excellent Content, then any of them; vnleſſe we ſhould eſteeme *God* Almightie iniurious to the nature of Man; which cannot be, *His Mercies* (to Man) *exceeding all his Workes*, being duely conſidered.

Pſ. 144.

So hauing found out, that *Man* hath a *Happineſſe*, and *Content*; it will be worthie of our

our labour, to ſeeke, wherein it conſiſteth, and ſet downe the meanes, how to attaine vnto it; which wee will doe, by *Gods* grace, in the enſuing Chapters.

CHAP. II.

That there is a God.

THE *foole hath ſaid in his heart, there is no God.* Pſ. 13. Fooles, whoſe grieuous ſinnes and horrible crimes haue extinguiſhed the right vſe of Reaſon, denie the firſt *Cauſe*, *Agent*, *Moner*, and *Creator* of all things; and deſcend to ſuch groſſe ignorance, as that they attribute that to Nothing, Chaunce, Fortune, or Accident, which pro-

ceedeth from *God*: as though *Nothing*, or that which hath no being, were more potent then that which is; and could giue being, beginning, and motion to all things.

To diſpute againſt fooles, obſtinate, and wilfull people, who haue loſt wit and reaſon, is but to become fooliſh. To conuince them, there is no better argument, then to put them to the practice of their Doctrine; as when they are ſicke, hungrie, afflicted, or want any thing, to let them haue no other helpe, or ſuccour, then their *Nothing*, or *Chance*, to helpe them, vntill they change their Opinions; ſince, in their iudgements, *Nothing* is ſo potent, and actiue, as that it can giue being,

ing, motion, and action to all things; it muſt of neceſſitie alſo, in their iudgements, be of ſufficient force, to helpe them in their neceſſities, to reſt and content, without any other aſſiſtance.

Ariſtotle ſetting downe common places, and meanes how to find out arguments to conuince errors, and eſtabliſh truths, againſt Atheiſts would not diſpute, but ſet downe this for an argument, ſaying, *Such as doe doubt, whether they ſhould honor the Gods, or no, ſtand in need of paines.* Such as are become ſo depriued of reaſon, as to thinke, that there was no *God*, nor honor due vnto *God*; to conuince them, were neceſſarie *paines, ſickneſſes*, and *torments*; Top. lib. 2. c. 9.

that the Truth, which Arguments, deriued from Reaſon, could not proue (againſt ſuch as had loſt the right vſe of Reaſon;) yet *Affliction* and *Paines* might force them to confeſſe. So the Deuils in Hell, though they cannot loue GOD Almightie, or ſerue, or adore him, as they ought, for that they are confirmed in Malice, and multitude of Sinnes; yet compelled by *Affliction* and
Iam. 2. 19. *Paines*, *Beleeue*, *that there is one God, and tremble*: So forcible an argument is *Paines* and *Afflictions* againſt Atheiſts, who denie *God* in their hearts; that it is of force ſufficient to conuince euen the Deuill, that there is a *God*.

So

So doe but leaue theſe Atheiſts, who denie that there is a *God*, and eſteeme all things to happen by *Chaunce* and *Fortune*; in their Diſtreſſes, and Afflictions, to *Chaunce* and *Fortune*, and permit nothing elſe to helpe them: then they vvill not onely beleeue, that there is a *God*, but alſo earneſtly perſvvade others, that there is a *God*; and that hee is the rewarder of thoſe, vvho ſhew and vſe mercie to others; and puniſheth the cruell, and hard-hearted: According as it is vvritten in the Scriptures, ſaying, *Bleſſed are the mercifull, for they ſhall obtaine mercie.* Mat. 5. 8. *And in what meaſure you meate, it ſhall be meaſured to you againe.* Mat. 7. 2.

And

Mat. 16. 27. *And God will render to euery man according to his workes:* As it fell out of late yeeres in a certaine Engliſh Souldier, in the Garriſon at *Fluſhing* in *Zeeland*; who whiles he was well in health, could not be perſwaded, that there was a *God*; but falling, by lewdneſſe of life, into many diſeaſes, wherewithall hee was grieuouſly afflicted and tormented, hee cryed out vnto him for helpe and mercie:

Pſ. 15. 3. *Their infirmities were multiplied, after they made haſt* to ſeeke for remedies, and to call vpon God for helpe.

And this for proofe againſt Atheiſts, that there is a God.

CHAP.

CHAP. III.

That God is the content of Man, and that it is not poſſible for Man to find any true Ioy, or Content, without enioying of God Almightie.

MAn hauing loſt by ſinne that which was giuen him by grace and fauour, the *Content* and *Pleaſure* of *Paradiſe*, wherein, after his creation, he was placed, ſtill ſeeketh to recouer his auncient inheritance, *Eaſe*, *Reſt*, *Repoſe*, *Ioy*, *Content*, and *Happineſſe*; old, and young; rich, and poore; Kings, and Peſants; wiſe men, and fooles; all ſeeke after *Eaſe*, and *Content*: No man ſo forlorne, or decayed from Gen. 1. 8.

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the firſt originall of his Happineſſe, that loueth and affecteth Affliction, Torments, and Paines, as they are Vexations and Griefes: but euerie one, how corrupt ſoeuer his nature is, through ſinne, yet he deſireth *Repoſe*, and *Happineſſe*.

O Sonnes of *Adam*! ſeeke that you ſeeke; but there it is not, where you ſeeke it: you ſeeke for *Eaſe*, *Reſt*, *Repoſe*, *Content*, and *Happineſſe*, in the Honour, Glory, Riches, Wealth, ſenſuall Pleaſures, and Commodities of the World; where neuer yet was found, but their Oppoſites; Griefes, Anguiſhes, Diſcontents, and Vnhappineſſe: And whom ſhall we call for witneſſe of this truth? the fooles

of the World? No; heare the Wiſe man ſpeake: *I haue ſeene all things that are vnder the Sunne; and behold, all are vanitie, and affliction of mind.* Eccl. 1. 14.

Is it poſſible, that the ſonnes of the Earth cannot remember their Parents fall? That in the enioying, & familiar conuerſing with *God* in Paradiſe, the place of Pleaſure, was all Eaſe, Content, and Ioyes; and baniſhed from thence, they were put, with all their poſteritie, into a curſed Land, of Paines & Trauels: *Curſed is the Earth in thy work; with much toyling ſhalt thou eat thereof all the dayes of thy life; thornes & thiſtles ſhall it bring forth to thee.* Great is the ignorance of Mankind, that looketh to gather *Grapes of Thornes*, and *Figs of Thiſtles*; Gen. 3. 17. Mat. 7. 16.

to

to ſeeke for *Eaſe, Reſt, Repoſe,* and *Content*, in the commodities of a curſed creature; in the Mettalls, Herbage, skins of Beaſts, dead Fiſh & Fleſh, ſenſuall Pleaſures, and corruption of the Earth: baſe minds, to be deluded with ſuch baſe contents, and groſſe ignorance, againſt which no reaſon or experience can preuaile.

God Almightie, in creating of Man, out of his infinite goodneſſe, gaue him *Vnderſtanding, Will* and *Memorie*, according to his owne Image, as it is written; *God created Man to his owne Image, to the Image of God he created him, male and female he created them*; their ſoules, and formed their bodies of the ſlime of the earth;

Gen. 1. 27.

earth: *God formed Man of the ſlime of the earth, and breathed into his face the breath of life, and Man became a liuing ſoule,* bearing in his mind the Image and likeneſſe of God, *Vnderſtanding, Will,* and *Memorie.* Gen. 2. 7.

Vnderſtanding, to vnderſtand what was the chiefeſt good; *God* his Creator, of infinite Goodneſſe, Beautie, Glorie, Maieſty, Excellencie, and Perfection.

And a *Will,* to will, loue, and ſeeke him at all times.

And a *Memorie,* to remember him in all his actions; with ſuch a capacitie of him, and hunger after him, that whatſoeuer elſe hee ſeeketh, hee ſhould erre, and whatſoeuer elſe hee ſhould finde, yet hee ſhould want; that, as it were

were perforce, though otherwiſe hee would not, yet hee muſt needes ſeeke after his glorious Maieſtie; ſince nothing elſe is able to content the ſoule of man, but *God*: as *Cicero*, a Pagan man, well obſerueth; there were *neuer any people in the world ſo barbarous and irreligious, but that, although they knew not what God they ought to ſerue, and adore, yet they knew, that they ought to ſerue and adore ſome God.* The light of reaſon, in the moſt barbarous people, manifeſting to them, that there could be no true Content and Happineſſe, but in ſeruing and adoring *God*: though, for want of grace, they erred in the manner, and through ignorance, were deceiued, in their opinions, of his

De Leg. lib. 1.

his diuine Maieſtie; yet all, with one conſent, cryed out, that *God* was to be ſerued, loued, and adored; ſeeing that there could be no true cõtent, without the enioying of him.

God Almightie being onely He, that is *Sum qui ſum, I am which am*, and all other things being by participation frõ his goodnes, depending vpon his will; no creature can haue any true good content, or reſt, but in him, and from him: he being all *Eaſe, Reſt, Repoſe, Content*, and *Happineſſe*, holdeth them in his hand, & cõmunicateth them to his creatures at his pleaſure; according to the ſaying of the Prophet: *Thou haſt made the wayes of life known to me, thou ſhalt make me full of ioy with thy countenance, delights are in thy right hand, euen to the end.* A-

Exo. 3. 14.

Apo. 4.

Pſ. 35. 11.

Pſ.103.28. Againe, *Thou openeſt thy hand, and filleſt euery liuing thing with thy bleſſing.*

All things created, being finite, and hauing limited perfections, cannot ſatiate the heart of Man; as wee ſee by experience, in the moſt famous Mynions, and greateſt Potentates of the Earth; who though the world (ambitious to ſhew and ſet forth her pride and iolitie) hath raiſed to the higheſt fortunes and greateſt glorie ſhee had; yet could ſhe neuer beſtow vpon them one moment of true *Content*, or *Reſt*; but forced them to march, like galld-backt Mules, couered ouer with painted Saddles, and burdened with heauie burdens of Cares and Iealouſies

all

all the time of their liues; after death, to deſcend into eternall Miſeries and Torments.

And to begin with *Nymus*, who liued in the third hundreth yeeres after the Floud, and was the Earths firſt famous Mynion, exalted by her to that height of worldly honor and dignitie, that his Father *Belus*, and his Grandfather *Nemrod*, were ſtiled Gods, his Father called *Iupiter*, and his Grandfather *Saturne*, as *Sator Deorum*, the Father of the Gods; that for Nobilitie of Birth, Stiles, Titles, Diſcents, and Dignities, he was not inferiour to the higheſt that euer was vpon the Earth: and that his earthly power and might, might be

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Oroſ. li. 1. c. 1. et 4.

correſpondent to his Styles and Titles, he was aduanced to the Monarchie of the *Aſſyrians*, *Medes*, and *Perſians*; ſo large Dominions, that vpon the firſt view, hee alone ſeemed to enioy all the pleaſures and beſt commodities of the Earth, from the South, vnto the Sea *Euxinus*, of foure Empires: Yet if wee ſeriouſly looke into the Content hee had in this his Greatneſſe, you ſhall find nothing, but that the poore man was deceiued with bare Imaginations; liued fortie yeeres, the time of his reigne, vnder a heauie burthen of Cares, Iealouſies, Warres, and Dangers, to die a miſerable death (wounded with an Arrow, ſhot from his enemies) without

out any other benefit of all his worldly Greatneſſe, Maieſtie, and Might, then encreaſe of eternall Torments.

The ſame we ſhall find in *Senacherib*, the Earths ſecond Fauorite; whom ſhee rayſed to the Monarchie of the *Aſſyrians*, and made Conqueror of manie Kingdomes, and Vanquiſher of manie Kings, to adorne him with all their Treaſures and Pleaſures: All which could not endue him with one moment of true Content, but loadened him for eighteene yeeres, the time of his reigne, with manie Troubles, and much Diſcontents; afterward, to be miſerably murdered by two of his owne ſonnes, ſo to deſcend into eternall Torments. 4. Reg. 18. 19.

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Dan. 2. The like we read of *Nabucadonoſor*, another Mynion of the Earths; Monarch of the *Chaldeans*, and ouer ſo many Countries and Nations, that *Daniel* affirmed of him, that he had all earthly things vnder his power: yet this was ſo farre off from yeelding him true *Content*, that he was put to liue like a Beaſt.

1. Eſd. cap. 1. Iuſt. lib. 1. Oroſ. li. 2. c. 6. et 7. *Cyrus*, ſo high a fauorite of the Earths, that hee had the Monarchie of the *Medes*, *Perſians*, and *Chaldeans*, conquered King *Creſſus*, and poſſeſſed all his Wealth; yet therein could finde ſo little content, that after two and twentie yeeres, the time of his reigne, paſſed in Warres, Troubles, and Afflictions of Minde, he was killed miſera-

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bly by a woman, and ſo deſcended into eternall Torments.

The like wee ſhall finde in *Alexander* the Great, *Iulius Caſar*, *Aniball*, and all Heathen or Chriſtian Kings, who liued vnchriſtian liues (and did not ſeeke after *God* with all their hearts) that they liued in this life in perpetuall anguiſh, and affliction of minde, and died Wretches, diſcontent, and miſerable.

This is the generall maladie of all the ſonnes of *Adam*; but eſpecially, of the Princes and Nobles of the Earth; who pretend to be wiſe, and will by no meanes ſeeme to be deceiued; and yet all deceiue themſelues, and that ſo egregiouſly, as

that by pretending pleaſures, they are turned into paines, and by ſeeking for Riches, Eaſe, and Content, they fall into Penurie, Diſguſts, and eternall Torments; for that they ſeeke them where neuer yet they were found, in the ſenſual pleaſures of the earth, and vgly pretentions of ſinne (which obtained, loathe; and ended, breed affliction) when they are onely to be found in *God* Almightie: who being of infinite wiſdome, beautie, riches, honour, glorie, with all that is great, precious, and delicious, that thou canſt wiſh, is able to endue thy ſoule with *Happineſſe*, and thy body with true *Content*. So that hauing him, thou mayeſt haue all things; and poſſeſſing him,

poſſeſſe

poſſeſſe all things; and knowing him, know all things; and louing him, be filled and rauiſhed with all diuine delights. Seeke him, and *He healeth all thy infirmities*; follow him, and *He redeemeth thy life frõ deadly falling*; ſerue him, and *He crowneth thee with Mercie, and Commiſerations*; loue him, and *He repleniſheth thy deſire in good things*; enioy him, and *thy youth ſhall be renewed as the Eagle.* Pſ. 102. 3.

As the Soule is life of the Body, from whom the Body hath his liuely motions, ſenſible guſtes, and pleaſures; ſo *God* Almightie is *God*, & life of the Soule, from whom, in whom, and by whom, ſhee hath her ſpirituall diuine motions, heauenly guſtes, pleaſures, & delights. Wherupon the Prophet

Pſa.2. called our Lord, *The God of his life.* And as the Bodie, howſoeuer it may haue ſome falſe and deceitfull contents of his owne, without the conſent of the Soule, or Spirit, as witneſſeth S. *Paul*, ſaying, *For that which I worke, I vnderſtand not; for not that which I will, the ſame I doe, but that which I hate, that I doe:* Yet it cannot haue any full Content, Pleaſure, or Delight, without the conſent, pleaſure, and concurrence of the Soule, or Spirit: as is manifeſt by experience, when the will of the Mind reſiſteth the deſires of the Fleſh; ſo the Mind, or Spirit, howſoeuer it may haue ſome falſe and deceitful contents, which it may enioy without the will and conſent of *God* Almighty

Rom. 7. 15.

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(ſuch as are, Ambitious Thoughts, vaine Imaginations, and pride of Mind) yet it can neuer haue any true Content, perfect Pleaſure, or Delight, without the full conſent and concurrence of the will and conſent of *God* Almightie: according as it is written, *Without me you can doe nothing*, that is good, or of true content. Againe, *Our ſufficiencie is of God.* So our Sauiour exhorting vs, ſayth, *Seeke firſt the Kingdome of God, and the Iuſtice of him* (which is his Will, and Law) *and all theſe things* (Meat, Drinke, Apparrell, &c.) *ſhall be giuen you beſides.* Whereupon S. *Auguſtine* ſayth, *As it is not of the fleſh, but aboue the fleſh, that which maketh the fleſh liue; ſo it is not of man,*

Io. 15. 5.

2. Cor. 3. 5.

Mat. 6. 33.

De Ciuit. Dei li. 19. c. 25. et 26.

 Of Eaſe, Reſt, Repoſe,

but aboue man, which maketh man to liue happily: Wherefore, as the life of the fleſh, is the Soule; ſo the happie life of man, is God. Whereby it is manifeſt, that happy life cannot be, without the enioying of *God* Almightie.

CHAP. IIII.

That Faith, or beleefe in God Almightie, is neceſſarie to Mans Content and Happineſſe: but not onely Faith, without the coniunction and connexion to other vertues.

THat Faith, and beleefe in *God*, is neceſſarie to Mans Content & Happineſſe, is firſt manifeſt by reaſon: for that the firſt thing which is to be ſought

ſought for, in any Queſtion, is, *Whether the thing be, or no*; and vntill we beleeue it to be, it is in vaine to ſeeke how, or after what manner it is. Ariſt. poſt. li. 2. c. 1.

Secondly, by the Scriptures, which ſay, that *without faith, it is vnpoſſible to pleaſe God: for he that commeth to God, muſt beleeue that he is, and is a rewarder of them that ſeeke him.* Againe, *He that beleeueth not, ſhall be condemned.* Again, *He that doth not beleeue, is alreadie iudged.* Heb. 11. 5. Mat. 16. 16. Io. 3.

Yet that Faith only, without the connexion to other vertues, is not of it ſelfe ſufficient to Happineſſe, is manifeſt by the light of Grace & Nature.

Firſt, For that wee beleeue many things to be, which we would not haue, nor enioy; as Hell, and eternall paines.

Secondly, To beleeue that there is Happineſſe, is not to be happie; otherwiſe, the Deuils, and damned ſoules in Hell, ſhould be happie, ſince they beleeue, that there is Happineſſe, and lament for the loſſe of it, ſaying, *Wee ſenceleſſe, eſteemed their life madneſſe, and their end without honour: Behold, how they are accounted among the Children of God, and their lot is among the Saints.*

Sap. 5. 4.

Thirdly, Faith endeth with this life: ſo, if Happineſſe conſiſted in onely Faith, there were no Happineſſe after death.

1. Cor. 13. 12. 1. Io. 3. 2.

Fourthly, Faith may ſtand with ſinne, and malice: ſinne, and malice, is wittingly to doe againſt that we beleeue

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in conſcience; and ſo one might be both happie and wretched together; which is contrarie to experience.

Fiftly, If onely Faith were ſufficient to Happineſſe, without the connexion or coniunction to other vertues, there could be no impietie committed; nor no man ſhould be wicked, vniuſt, or vnhappie, for any fact, how horrible ſoeuer, vnleſſe hee denied Articles of Faith: and all Lawes, and execution of Iuſtice vpon any one whoſoeuer, but vpon ſuch as denyed Articles of Faith, ſhould be Tyrannie and Crueltie; as made, to put to death a happie and iuſt man, who had committed no vnhappineſſe, or impietie.

Sixtly, It is contrarie to ex-

perience, that a man ſhould be happie by Faith onely: For though the whole Engliſh Clergie of Proteſtants, in the eleuenth Article of their Engliſh Creed, affirme in theſe words, *That we are iuſtified by Faith onely, is a moſt wholeſome Doctrine, and very full of comfort*; yet we ſhall neuer heare, or find, that any of their Clergie hath left the comfort of a Benefice, good Fare, fine Apparrell, worldly Riches and Commodities, to practiſe and enioy *this moſt wholeſome Doctrine, and very full of comfort, Happineſſe by faith onely.* Neither will they be well content, to be put to the practice of their Doctrine, and liue ſeparated from all other Conrents, to enioy no other com-

forts,

ſorts, but what they can receiue by Faith onely, without connexion or adherence to any other vertue.

Againe, the Scriptures neuer abſolutely affirme, but abſolutely denie Iuſtification by Faith onely, ſaying, *By Workes a man is iuſtified, and not by Faith onely.* Iam. 2. 23.

Againe, *Doe not erre, neither Fornicators, nor ſeruers of Idols, nor Adulterers, nor the Effeminates, nor the Lyers with Mankind, nor Theeues, nor Couetous, nor Drunkards, nor Raylers, nor Extortioners, ſhall poſſeſſe the Kingdome of Heauen.* 1. Cor. 6. 9.

Againe, *The workes of the fleſh are manifeſt, which are, Fornication, Vncleanenes, Immodeſtie, Lechery, ſeruing of Idols, Witchcraft, enmity, cõtentions, angers, brawles, cõmeſſations, & ſuch, I foretell you,* Gal. 5. 2.

as

as I haue fore-told you, that they which doe ſuch things, ſhall not obtaine the Kingdome of God.

Not onely ſuch as want faith, ſhall goe to Hell, but alſo *the fearefull, and incredulous, and execrable, and Murderers, and Fornicators, and Sorcerers, and Idolaters, and all Lyers, their part* (as well as the incredulous) *ſhall be in the Poole, burning with fire and brimſtone, and the ſmoake of their torments ſhall aſcend vp for euer and euer.*

Apo. 21. 8.

Apo. 14. 11.

And our *Lord* eſteemeth thoſe who ſhould heare the Scriptures read, or preached, and doe not practiſe what they ſay, to be ſo farre off from Happineſſe, that he accounteth them fooles, ſaying, *Euery one that heareth theſe my words, and doth them not,*

Mat. 7. 26.

ſhall

ſhall be like a fooliſh man, that built his houſe vpon the Sand. And to conuince fooles, there cannot be found a more forcible argument, then that of *Ariſtotles*; When they are in affliction, neceſſitie, & paines, to let them haue neither the loue of *God*, nor loue of their Neighbours, to helpe, comfort, or giue content vnto them, but their *comfortable Doctrine of onely Faith*; and you ſhall ſee how quickly they will not onely beleeue with S. *Iames*, *that by workes a man is iuſtified, and not by faith onely*; but alſo preach the doctrine of our Sauiour, and his Saints: *Bleſſed are the mercifull, for they ſhall obtaine mercie.* Iam. 2. 23. Mat. 5. 7. Againe, *Get you away from me, ye curſed, into fire euerlaſting,* Mat. 25.

which

which was prepared for the Deuill and his Angels: for I was an hungred, and you gaue me not to eat; I was thirſtie, and you gaue me not to drinke; I was a ſtranger, and you tooke me not in; naked, and you couered me not; ſicke, and in Priſon, and you did not viſit me: as long as you did it not to one of theſe leſſer, neither did you it to me: And theſe ſhall goe to puniſhment euerlaſting, not for want of faith, but for want of good workes.

That S. *Paul*, in his third Epiſtle to the *Romans*, and third to the *Galathians*, ſayth, that we are iuſtified by faith; he there, and many times, explicateth himſelfe, ſaying, *The Iuſtice of God by faith of Ieſus Chriſt.* Againe, *Iuſtifying him that is of the faith of Ieſus Chriſt:*

Rom. 3. 22.

Rom. 3. 26.

whoſe

whoſe faith was, as he ſayth, not to *breake the Law, but to fulfill. For aſſuredly I ſay vnto you, vntill Heauen and Earth paſſe, one iot or one tittle ſhall not paſſe of the Law, vntill all be fulfilled.* This is the faith, of which S. *Paul* ſpeaketh of: a faith, that doth eſtabliſh the Law; as hee himſelfe in plaine words confeſſeth, ſaying, *Doe we then deſtroy the Law by faith? God forbid: but we doe eſtabliſh the Law.* Mat. 5. 18. Rom. 3. 31.

Whereas S. *Paul*, in the ſame Chapters, ſeemeth to ſpeake againſt Iuſtification by workes, hee diſputeth againſt workes done without faith in *Ieſus Chriſt*; ſuch as are Circumciſion, the Ceremoniall Law, and workes done before our Conuerſion to the

the Faith; as is manifeſt by his words, in the ſame Chapters and places, ſaying, *What prehemineuce hath the Iew? or what is the profit of Circumciſion?* Againe, *Is he God of the Iewes only? Is he not alſo of the Gentiles? for it is one God that iuſtifieth Circumciſion by faith, and Prepuce by faith. Doe we then deſtroy the Law by faith? God forbid: but we do eſtabliſh the Law,* by denying Iuſtification by Faith onely, without Workes, and Iuſtification by Workes onely, without Faith in *Chriſt Ieſus*; he eſtabliſhed the Law and the Prophets.

Rom. 3. 1.

Rom. 3. 29.

The ſame Law-giuer *Moyſes*, and the ſame Law which telleth vs, that we ought to obſerue it; the ſame alſo telleth vs, that we ought to beleeue

Deu. 18. 13.

leeue in *Chriſt Ieſus. A Pro-* Act. 3. 22.
phet (ſayth *Moyſes*) *ſhall the*
Lord your God raiſe vp to you,
of your brethren, as my ſelfe: And Deu. 18. 15.
it ſhall be, euery ſoule that ſhall not
heare that Prophet, ſhall be de-
ſtroyed out of the people. So the
Apoſtle, by denying Iuſtifica-
tion by Workes of the Law
onely, without Faith in this
Prophet, our *Sauiour*, and by
denying Iuſtification by faith
onely, without obſeruing the
Law, ſaying, *Not the hearers of* Rom. 2. 13.
the Law are iuſt with God, but
the doers of the Law ſhall be iuſti-
fied, eſtabliſheth the whole
Law; Faith in *Chriſt*, and kee-
ping the Commandements of
God.

And for the vnderſtanding
of many places of S. *Paul*, thou
muſt obſerue, that the Faith
which

which Saint *Paul* ſpeaketh of, when he ſaith, that we are iuſtified by faith, is a *Faith, that worketh by Charitie*, a *Faith rooted and founded in Charitie.*

Gal. 5. 6.
Eph. 3. 18.

So likewiſe, when our *Lord* promiſeth ſaluation by faith, ſaying, *He that beleeueth in me, ſhall liue, &c.* He meaneth ſuch a faith, as is rooted and founded in Charitie. Faith without Charitie, being but a dead faith, deſerueth not the name of faith, no more then a dead man deſerueth the name of a man: As it is an error in ſpeech, to diſcourſe of men without addition, and meane dead men; ſo it ſhould be an error in ſpeech, to ſpeake and diſcourſe of faith, without addition, and meane a dead faith; vvhich ſeruеth

Io. 21. 26.

thoſe,

thoſe, who haue it, for nothing elſe, but encreaſe of eternall Torments: According to the Teſtimonie of our *Lord*, who ſayth, *Hee that knoweth his Maſters will, and doth it not, ſhall be beaten with many ſtripes.* Luc. 12. 47. *Faith, if it haue not Workes, is as dead in it ſelfe.* Iac. 2. 17. *Without Loue* (ſayth S. *Auguſtine*) *Faith is vaine: the Faith of Chriſtians is with Loue, the Faith of Deuils without Loue.* Aug. in Ioan. trea. 10. Againe, *If neglecting the Commaundements, we might be ſaued by onely Faith, which without Workes is dead; how ſhould it be true which he wil ſay to them, whom he ſhall place on his left hand, Goe ye into eternall fire, which was prepared for the Deuill and his Angels? neither doth he find fault with them,* De Fide et Operib. c. 15. tom. 4.

for

for that they did not beleeue in him, but becauſe they did not good Workes, &c. So they ſhall goe into euerlaſting combuſtion, there ſhall be an euerlaſting combuſtion, as of Fire, and they ſhall goe into it, ſaith Truth, whoſe not Faith, but good Workes, he hath declared to be wanting. So Saint *Auguſtine.* Whereby is manifeſt, that Faith is neceſſarie to Content and Happineſſe, but not Faith only.

CHAP.

CHAP. V.

That Man cannot be content, and happie, without embracing and beleeuing the Faith which was planted vpon Earth by our Lord and Sauior Ieſus Chriſt, the Sonne of God.

HAuing found out, that Faith is neceſſarie to Mans Content and Happineſſe, and excluded the Faiths of all ſorts of Proteſtants, who defend Iuſtification by Faith only, from euer finding any true Content, or Happineſſe; it followeth, to ſeeke out, what Faith is neceſſarie to Mans Happineſſe, that we may embrace it, and be happie.

First,

Firſt, That it is the faith vvhich vvas planted vpon Earth by our Lord and Saui-our *Ieſus Chriſt*, is manifeſt to reaſon; for that the Faith which our Lord planted, tea-cheth vs many Truths, Secrets, and Myſteries, which to the greateſt Philoſophers were not knowne, neither in any other Doctrine, can or may they be learned; as of the *Tri-nitie*, the *Creation*, and *Redemp-tion of the World*, the *Communion of Saints*, the *Forgiueneſſe of Sinnes*, the *Reſurrection of the Dead*, the *Life to come*, and ma-ny things more, of the grea-teſt content and comfort that can be to the heart of Man; which were not made known vnto the World, but by the Sonne of *God*, our *Sauior*; that

it

it might be fulfilled, which was ſpoken by the *Prophets*, ſaying, *The Orient from on high hath viſited vs, to illuminate them that ſit in darkeneſſe, and in the ſhadow of death: to direct our feet in the way of peace.* Againe, *The Land of Zabulon, and Land of Nephtali, the way of the Sea, beyond Iordan of Galilee, of the Gentiles, the people that ſat in darkneſſe, hath ſeene great Light; and to them that ſat in a Country of the ſhadow of Death, Light is riſen to them*: By knowing Truths & Veiities, before the comming of our *Sauiour*, not knowne vnto the World. Luc. 1. 78. Mat. 4. 16.

Secondly, It is manifeſt by the Scriptures, that the Faith which conducteth vs to Happineſſe, is the Faith which was planted by our Lord and Sa-

Sauior, *Ieſus Chriſt*; for that, when the Scriptures ſay, that we are iuſtified by faith, they intend the Faith planted by our *Sauior*; as, *Iuſtifying him that is of the faith of Ieſus Chriſt.* Rom.3.26. Againe, *We alſo beleeue in Ieſus Chriſt, that we may be iuſtified by the faith of Ieſus Chriſt.* Gal.2. Againe, *The Scriptures haue concluded all things vnder ſinne, that the Promiſe, by faith of Ieſus Chriſt, might be giuen.* Gal.3.22. Whereby is manifeſt, that none can be truely content, or happie, who doe not beleeue and embrace the Faith planted vpon Earth by our Lord and Sauiour *Ieſus Chriſt*, the Sonne of *God*. Wherefore it is neceſſarie, that we ſeeke it out, that thou mayeſt embrace it, and lay a ſure foundation of

thy

thy happineſſe; which I will doe in the three next enſuing Chapters.

Chap. VI.

That our Catholike Faith, which Proteſtants call Papiſtrie, is the Faith of God, planted by our Lord and Sauiour vpon Earth, is proued by the light of Reaſon in generall.

FIrſt, by reaſon taken from the vnitie of our Catholike Faith; that people of all Nations, Tribes, and Countries, differing in Languages and Gouernment, diſperſed ouer the whole Earth, ſhould all beleeue as one, and one as all, and all with one voice, and in one ſenſe, and ſignification,

cation, profeſſe one and the ſame Articles of Faith; and thoſe of ſo deepe vnderſtanding, high myſteries, and ſecrets, as in particular, the reaſon of Man is not able to reach, or comprehend, is a ſufficient demonſtration to anie reaſonable Man, that our Catholike Faith is the Faith of *God*, planted by our Lord and Sauiour *Ieſus Chriſt*: For as *God* Almightie is, ſo muſt his Faith and Religion be. *God* Almightie (as *Ariſtotle* found out by the light of Reaſon) is moſt *Simple*, *One*, *Actus purus*, without compoſition; ſo muſt his Faith and Religion be one, moſt ſimple, and without compoſition

fition of diuers Faiths; as Saint *Paul* ſayth, *One God, one Faith.* Eph. 4. 5.

Againe, *God* Almightie is One, and of infinite Goodneſſe, without Malice or Diuiſion; and ſo could not plant a Faith, or Religion, that ſhould diuide Men into Sects, Diſſentions, and Diuiſions in Faith, becauſe it is contrarie to his Goodneſſe, and Vnitie in himſelfe; he being *God* of Vnitie, and Peace, and not of Diſſention: So, that Faith, and Religion, by all reaſon, muſt be his, which can endure no Diſ-vnion, or Diſparities, in matters of Faith: vvhich all men ſee to be our Catholike Faith; 1. Cor. 14. 33.

which with ſuch zeale maintaineth her vnitie, that ſhee reiecteth all that differ from her in matters of Faith, as Heretikes, and Schiſmatikes; and refuſeth to make compoſition of her Faith with any other, in any the leaſt thing, vpon any condition or benefit whatſoeuer. Inſomuch, as that the vnitie of our Catholike Faith is one, as *Punctum*, a point, *Vnum*, one, or *Indiuiſibile*, that which cannot be diuided; vnto which you can neither adde, nor abſtract any thing, but they paſſe either into nothing, or into things of another nature, as to be a line, a number, or a bodie. So to our Catholike Faith, if either you adde any Opinion, or take away any Article, it

is

is no more Catholike Faith, but humane opinion, Schiſme, or Hereſie. As for example; if you take away the Reall Preſence of the Body and Bloud of our Lord, in the Communion, and affirme, that it is but a ſigne; then it is *Zwinglianiſme*, of *Zwinglius*, who was the firſt Author of this Opinion. Againe, if you adde any thing vnto it, and ſay, that both the Bodie & Bloud of our Lord is there really, and alſo the Bread, then it is *Lutheraniſme*; and ſo forth, of any other Article of our Catholike Faith. And if any oppoſe and ſay, that ſome eſteemed Catholikes haue or doe obſtinately maintaine ~~anie~~ one point of Doctrine, contrarie to the Catholike Faith

(held and receiued ouer the World) and would not, nor will not, ſubmit his or their iudgements to the Catholike Church, and her Superiors; I anſwere, that hee or they were, and be, Schiſmatikes, or Heretikes, and haue, or are, to periſh euerlaſtingly: According to the Article of our Creede, which ſayth, *Whoſoeuer will be ſaued, it is needfull, before all things, that he hold the Catholike Faith; the which, vnleſſe each one ſhall keepe whole, and inuiolate, hee ſhall, without doubt, eternally periſh.* Inſomuch, as that it is impoſſible for any one of our Catholike Church to diſſent obſtinately from our Catholike Church, ſince hee is bound by his Faith, to beleeue inuiolately

Athana. Creede.

uiolately, and before all things, all the Articles of our Catholike Faith; and if hee obſtinately faile herein, in any one point of Faith, hee is bound to beleeue, that *hee ſhall, without doubt, eternally periſh*, according to our *Creede*.

So that the words which S. *Ireneus* (who liued ſo neere the *Apoſtles* times, that hee affirmed to haue ſeene S. *Policarpe*, who was S. *Iohn* the *Euangeliſts* Scholler) vſed againſt the diuers Sects of Heretikes in his time, wee may vſe now, without exchange. *The Church, ſowne throughout the World, doth diligently keepe this preaching, which it hath receiued, and this Faith, as wee haue ſaid, as it were*

dwelling in one houſe, and doth beleeue them, as if it were hauing one ſoule, and one heart, and conſonantly doth preach, teach, and deliuer theſe things, as if it had but one mouth. For although in the world there are different Languages, yet the vertue of Tradition is one and the ſame. So that neither the Churches which are founded in Germanie, doe beleeue otherwiſe; neither otherwiſe doe deliuer theſe which are in Spaine, neither thoſe which are in Aragon, neither thoſe which are in the Eaſt, neither thoſe which are in Egypt, nor thoſe which are in Libia, nor thoſe which are founded in the middeſt of the world. So Saint *Ireneus*, in his firſt Booke, and ſecond Chapter, againſt Hereſies; and we with him.

Pro-

Proteſtants, though they haue but few affirmatiue Articles, which in the ſame words and ſenſe they defend as matters of Faith, and are but few in number, in reſpect of Catholikes; yet are they in them few Articles *firſt* generally diuided into many Sects, as into *Elizabethians*, *Lutherans*, and *Caluiniſts*; and many more leſſer Sects, as *Anabaptiſts*, *Browniſts*, *Deſperates*, *Pig-Recuſants*, or *Traſquites*, &c. The *Elizabethians* defend, that a woman may be Head of the Church, and hold the Supremacie, in all cauſes, and ouer all Eccleſiaſticall perſons whoſoeuer, and put thoſe to death as Traitors, who refuſe to ſwear it as true; and giue Authoritie to Parliaments, to alter

formes of Religion: *Lutherans* and *Caluiniſts* denie both. *Caluiniſts* denie the Authoritie of Biſhops, and Ordination of Miniſters by Biſhops; *Lutherans* and *Elizabethians* defend both. The *Lutherans* defend Conſubſtantiation in their Supper, which they eſteeme a Sacrament; both *Caluiniſts* and *Elizabethians* denie it. And *ſecondly*, beſides this Diuiſion into generall Sects, they are all ſo particularly diuided, one from all, and all from euerie one, that there cannot be found anie two of them, which agree in vnitie of Faith; one to beleeue the ſame Faith, in the ſame words and ſenſe, that his companion doth beleeue, to Saluation:

All

All beleeuing, that the whole Church and generall Councels may erre; yet euerie one beleeueth of himſelfe in particular, that he is aſſured to be ſaued, and that he cannot erre. So that Faith which one Proteſtant beleeueth, to be ſaued by, all the reſt doubt, whether it be true, or no: And no other elſe will beleeue that which his companion beleeueth, for an Article of Faith; *videlicet*, *That* Titius *is aſſured to be ſaued, and cannot erre.* Whereby they are diuided into as manie Sects, as Men. So that ſuppoſed, that vnitie of Faith, in the ſame ſenſe and meaning, were neceſſarie to Saluation, Content, and Happineſſe, as it is;

The Engliſh Creed, art. 19. et 21.

and

and that any one Faith profeſſed by any one Proteſtant man, could ſaue, and bring to *Content* and *Happineſſe*; yet of all the Proteſtants that are, or euer were, or ſhall be, one only can be ſaued, and happie, ſince onely one agreeth with himſelfe in vnitie of faith, and with none of his companions Proteſtants whoſoeuer.

Secondly, it is manifeſt by reaſon, taken from the goodneſſe of *God* Almightie, that our Catholike Faith is the Faith of *God*, planted by our *Sauiour*; for that *God* Almightie is of infinite goodneſſe, and vertue, and ſo could not plant a Faith, or Religion, wherby men might be ſaued, and attaine to all goodneſſe, content, and happineſſe; but

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it muſt conſiſt of all vertues: becauſe hee cannot doe contrarie to his will; which is alwaies to will good, & vertue; which is our Catholike Faith, which teacheth, that it is not poſſible for any man to be ſaued, or enter into Heauen, or enioy *God*, or haue anie true content, that hath anie vice, or iniquitie in his ſoule; as S. *Paul* ſayth, *If any man conſent not to that doctrine which is according to pietie, he is proud, knowing nothing*: becauſe all men may and ought to know, that *God* Almightie is of infinite pietie, and ſo cannot plant a Faith, or Religion, which is not pious, and teaching all vertues, as neceſſarie to ſaluation, and vnion of heart with him, their happineſſe. 1. Tim. 6. 3.

Third-

Thirdly, that Faith and Religion, in all reaſon, muſt be the Faith and Religion planted by *God*, which teacheth and ſheweth men the moſt and beſt meanes how to loue *God*; this being an Argument in Nature and Grace, *That euerie one loueth his owne.* Whereby is manifeſt, that our Catholike Religion is the true Faith; for that it teacheth vs, how to loue *God* with all our hearts, and how to obtaine Saluation, and Happineſſe, by louing *God*: VVhereas Proteſtants doe teach Saluation, by onely Faith; and that it is impoſſible to loue *God*, or keepe the Commaundements. And can there be a more vile and wicked Religion inuented, then

3. Reg. 3. 26. Ioh. 5. 19.

then to teach, that it is impoſſible to loue *God* Almightie with all our hearts ?

Fourthly, by generall conſent of all People and Nations, though of different Religions ; who all generally ſay and affirme, That Catholikes , liuing according to their Faith , and Religion , may be ſaued, and haue a ſparing (as ſome tearme it) ſauing Faith : And the conſent of all People, and Sects, and Nations, cannot erre in Reaſon.

CHAP.

CHAP. VII.

That it is as certaine, that our Catholike Faith, which Proteſtants call Papiſtrie, is the Faith of God, planted by our Sauiour, as it is certaine that God Almightie cannot lye, or be forſworne; and how eaſily to end and determine all Controuerſies, by maintaining the Oath of God as true.

GEN. 22. 16. BY my own ſelfe haue I ſworne, ſaith the Lord to Abraham; becauſe thou haſt done this thing, and haſt not ſpared thy onely begotten ſonne for my ſake, I will bleſſe thee, and I will multiply thy Seed as the ſtarres of Heauen, and as the ſand that is by the Sea ſhoare; thy Seed ſhall poſ-

ſeſſe

ſeſſe the gates of his enemies, and in thy Seed ſhall be bleſſed all the Nations of the Earth, becauſe thou haſt obeyed my voice.

Againe, our Lord promiſed to *Iſaack*, ſaying, *In thy Seed ſhall be bleſſed all the Nations of the Earth, for becauſe Abraham obeyed my voice.* Gen. 26. 4.

Againe, our Lord promiſed to *Iacob*, *Thy Seed ſhall be as the duſt of the Earth; thou ſhalt be dilated to the Weſt, and to the Eaſt, and to the North, and to the South, and in thee and thy Seed all the Tribes of the Earth ſhall be bleſſed.* Gen. 28.

Of theſe Promiſes, the Prophet *Eſay* ſpeaketh, ſaying, *Iſrael ſhall flouriſh, and ſpring, and they ſhall fill the face of the world with Seed.* Againe, *I the Lord, that love Iudgement,* Iſa. 27. 5. Iſa. 61. 8.

and

and hate Robberie in Holocauſt. And I will giue their worke in truth, and make a perpetuall Couenant with them. And they ſhall know their Seed in the Gentiles, and their Budde in the middeſt of Peoples: All that ſhall ſee them, ſhall know them, that thoſe are the Seed which the Lord hath bleſſed.

And of this Oath, the ſame Prophet ſpeaking, ſayth, *As in the dayes of Noe, is this thing to me; to whom I ſware, that I will no more bring the Waters of Noe vpon the Earth: ſo haue I ſworne, not to be angrie with thee, and not to rebuke thee: for the Mountaines ſhall be moued, and the little Hills ſhall tremble* (before the Day of Iudgement) *but my Mercie ſhall not depart from thee, and*

Iſa. 54 9.

the

the Couenant of my Peace ſhall not be remoued, ſaid our Lord, thy Miſerator.

Of this Oath, the Prophet *Daniel*, in the Captiuitie of *Babylon*, maketh mention, ſaying, *Take not away thy Mercie from vs, for Abraham thy beloued, and Iſaack thy ſeruant, and Iſrael thy holy one, to whom thou haſt ſpoken, promiſing, that thou wouldeſt multiplie their Seed as the ſtarres of Heauen, and as the Sand that is in the Sea ſhoare.* Dan. 3. 35.

Of this Oath, the Prophet *Dauid* ſpeaking, ſayth, *I will put him, the firſt begotten, high aboue all the Kings of the Earth; I will keepe my Mercie vnto him for euer, and my Teſtament faithfull vnto him: I will put his Seed for euer and euer,* Pſ. 88. 28

and

and his Throne, as the dayes
Heauen. But if his children for
forſake my Law, and will n
walke in my Iudgements ;
they ſhall prophane my Mercie
and not keepe my Commande
ments ; I will viſit their In
quitie with a Rod, and the
ſinnes with ſtripes: But my mer
cies I will not take away fro
him, neither will I hurt in m
Truth: Neither will I prophan
my Teſtament ; violate hi
Oath. Againe ſpeaking o
this Oath, and theſe Promi
Pſ. 104. ſes, hee ſayth, *He hath beer*
mindfull for euer of his Teſta
ment, of the Word which he com
maunded vnto thouſand of Gene
rations, which he diſpoſed to A
braham, and his Oath to Iſaac
and he appointed it to Iacob for
Precept, and to Iſrael for an eter
nall Teſtament. Tha

That this Oath of *God*, and Promiſes to the *Patriarkes*, were to be fulfilled in *Chriſt Ieſu*, and in Chriſtians, maintaining and profeſſing the Faith of *God*, planted by our Lord and Sauiour *Ieſus Chriſt*, the Scriptures abundantly do teſtifie. Our Lord expounding the Parable of the Cockle of the field, ſayth, *He that ſoweth the good Seed, is the Sonne of Man, and the Field is the World, and the good Seed thoſe are the Children of the Kingdome*, diſperſed ouer the World, according to the Oath of *God* to *Abraham*. Mat. 13. 37.

Againe, our Lord ſayth, *Doe not thinke, that I come to breake the Law, or the Prophets; I am not come to breake, but to fulfill.* Mat. 5. 18.

Againe, *All things muſt needes* Luc. 24.

be

be fulfilled, which are written i
the Law of Moyſes, and the Pr
phets, and the Pſalmes of me.

Our Bleſſed *Ladie*, ſpea
king of the fulfilling of thi
Oath in our *Sauiour*, and hi
Seede, the Chriſtians, ſaith

Luc. 1. 54. *Hee hath receiued Iſrael h*
Child. being mindfull of his mer
cie, as he ſpake to our Fathers, t
Abraham, and his Seede fo
euer. And *Zacharie*, replen
ſhed with the Holy *Ghoſt*

Luc. 1. 68. prophecied, ſaying, *Bleſſed b*
our Lord God of Iſrael, becau
he hath viſited and wrought th
redemption of his people, as h
ſpake by the mouth of his ho
Prophets, that are from th
beginning, to remember hi
holy Teſtament, the Oath whic
he ſware to Abraham our Fa
ther.

O

Of the fulfilling of this Oath, and theſe Promiſes, in our *Sauiour*, and Chriſtians, S. *Peter* ſpeaketh, ſaying, *You are the Children of the Prophets, and of the Teſtament, which God made to our Fathers, ſaying to Abraham, And in thy Seed ſhall all the Families of the Earth be bleſſed.* Act. 31. 24.

That this Oath of *God* to *Abraham*, was to be fulfilled in Chriſtians, S. *Paul* euerie where witneſſeth, ſaying, *Of his Seed, God according to his Promiſe, hath brought forth to Iſrael a Sauiour, Ieſus.* Act. 13. 25. Againe, *Wee preach vnto you the Promiſe, which was made to our Fathers, that God hath fulfilled the ſame to our Children.* Act. 13. 32. Againe, *Paul the Seruant of Ieſus Chriſt,* Rom. 1. 1.

called

called to be an Apoſtle, ſeparated in the Goſpel of God, which before he had promiſed by his Prophets, in the holy Scriptures of his Sonne, by whom we receiue grace and Apoſtleſhip, for obedience to the Faith, in all Nations. Againe, Abraham contrarie to hope, beleeued in hope, that he might be made the Father of many Nations, according to that which was ſaid to him, So ſhall thy Seed be, as the ſtarres of Heauen, and the ſand of the Sea. Againe, Know yee therefore, that they that are of Faith, the ſame are the children of Abraham. And the Scripture fore-ſeeing, that God iuſtifieth the Gentiles by Faith, ſhewed vnto Abraham before, that in thee all Nations ſhall be bleſſed. Againe, Chriſt hath redee-

Rom. 4. 18.

Gal. 3. 7.

Gal. 3. 17.

redeemed vs from the Curſe of the Law, that on the Gentiles, the bleſſing of Abraham might be made in Chriſt Ieſus, that wee may receiue the Promiſe. Againe, to the *Galathians* conuerted to Chriſtianitie, he ſaith; *Wee brethren according to Iſaack, are the children of the Promiſe.*

And ſpeaking of this Promiſe of God to *Abraham* more at large, ſaith; *God promiſing to Abraham, becauſe he had none greater by whom hee might ſweare, hee ſware by himſelfe; ſaying: Vnleſſe bleſſing I ſhall bleſſe thee, and multiplying I ſhall multiply thee, &c. for men ſweare by greater then themſelues, and the end of their controuerſie, for confirmation, is an oath: Wherein, God meaning more abundant-* Heb. 6. 13.

ly to ſhew to the Heires of the Promiſe the ſtabilitie of his Counſell, he interpoſed an Oath, that by two things vnmoueable, wherby it is impoſſible for God to lye, we may haue a moſt ſtrong comfort, who haue fled, to hold faſt the Hope promiſed, which wee haue as an Anchor of the Soule, ſure and firme. So S. *Paul.*

Whereby thou ſeeſt, deare Reader, that our Catholike Faith is as certaine the Faith of *God* Almightie, planted by our *Sauiour*, as it is certaine, that *God* Almightie cannot lye, or be forſworne: ſince there is not, nor euer was, any one Faith, or Religion, ſo dilated ouer the World, as our Catholike Faith is at this day; in the Eaſt, Weſt, North and South, in *Europe*, *Aſia*, *Africa*, and

and *America*, *ouerflowing the glorie of the Gentiles*; according to the Oath of *God*, and Promiſes to the *Patriarks* and *Prophets*. Iſa. 66. 12.

Though Sects and Hereſies haue ſomtime occupied many parts of the World; yet they either in ſhort time returned to the vnion of our Catholike Church, or elſe were conquered by barbarous Nations, and made their ſlaues, according to the Promiſes and Prophecies: As the *Arrians* in *Lumbardie*, and other places, by the *Gothes*; the *Donatiſts* in *Africa*, by the *Vandales*; the *Greekes*, by the *Sarazens*, and *Turkes*. The *Brittans* (auncient Inhabitants of this Iſland) admitting of the Pelagian Here-

ſie, were ſoone after conqu
red by the Pagan *Saxons*, an
their name extinguiſhed, an
they, for the moſt part, de
ſtroied; that poore remnan
of them excepted, whic
were hemmed vp in that par
of the Realme which is no
called *Wales*: For *a few yeare
before the comming of the Sax
ons into this Land, the Pelagia
Hereſies were brought in*, ſait
Beda in his firſt Book and 15
Chapter.

Since Schiſmatikes and He
retikes will not honour *God*
by maintaining his Oathe
and Promiſes to his Seed, and
returne vnto the vnion of ou
Catholike Church, that they
may be partakers of his Bleſ
ſings; *God* Almighty will be
honoured, by manifeſting the
ful-

fulfilling of his Maledictions and Curſes vpon them: that the Iuſt may ſee, and feare and confeſſe, that *God* is true and iuſt in all his Wordes and Oathes. *Reuenge is mine*, ſaith our Lord, *and I will repay them in time, that their foote may ſlide. They haue prouoked me, in that which was no God, and haue angred me in their vanities; and I will prouoke them, in that which is no People, and in a fooliſh Nation will I anger them.* And in this, *God* Almightie hath been ſo faithfull in his Promiſes, that he alwaies raiſed vp the moſt barbarous fooliſh Nations of the Earth, to be their Conquerors.

Pſ. 51. 8.

Deut. 32.

And as for Proteſtants; if euer there hath beene any Kings, Kingdomes, or Nati-

ons, which haue made profeſſion of that Faith Proteſtants doe now, before King *Henrie* the eight; we ſee by experience, that the Curſes and Maledictions of *God* Almightie, ſpoken of by the Prophets, hath ſo fallen vpon them, that they were as people
Pſ.54.16. *that deſcended into Hell quick*; of vvhom there is no memorie in any Booke, Chronicle, Antiquitie, or Hiſtorie: Thoſe enemies of *God*, vpon whom the Prophet *Moyſes* ſpeaking, ſayth in the
Deut.32.26. Perſon of GOD: *I ſaid, Where are they? I will make their memorie to ceaſe from among Men*. In ſuch ſort, that there is leſſe memorie of them, then of *Sodome* and *Gomorra*, vvhich vvas deſtroyed

deſtroyed by fire from Heauen; or of *Core*, *Dathan*, and *Abiron*, who were ſwallowed vp into the Earth quicke; of whom yet there is ſome mention made, in other mens Writings: But of Proteſtant Kings, Kingdomes, or Nations, profeſſing the Faith Proteſtants doe now, there is not anie mention, or memorie. *Yet a little while, and the ſinner ſhall not be; and thou ſhalt ſeeke his place, and ſhalt not finde it.* Pſ. 36. 10. *The enemies of our Lord, forthwith as they ſhall be honoured and exalted, vaniſhing, ſhall vaniſh as ſmoake. I haue ſeene the Impious highly exalted, and aduanced, as the Cedar of Libanus, And I paſſed by,* Pſ. 36. 20.

and behold he was not: and I ſought him, and his place was not found. The Vniuſt ſhall periſh together, the remaines of the impious ſhall periſh. Againe,

Pſ. 108. *He loued Curſing, & it ſhall come to him; and he would not Bleſſing, and it ſhall be farre from him: In one generation let his name be cleane put out.*

Which Prophecie wee ſee, of late yeares, to be fulfilled in *Henrie* the eight, King of *England*, and *Henrie* the ſecond, King of *France*. *Henrie* the eight was the firſt founder of the *Parliamentarians*, and author of giuing authoritie to *Parliaments*, to determine matters of Faith and Religion: *Henrie* the ſecond, King of *France*, became Protector of the Proteſtants of *Ger-*

Serres in the life of Henry the ſecond.

Germanie, rebelling againſt *Charles* the fift, their lawfull Emperour; and went in perſon to their ayde, with thirtie thouſand men.

Henrie the eight had ſixe Wiues, and fiue or ſixe Children: *Henrie* the ſecond had fiue Sons; *Francis* the ſecond, after, King of *France*; *Lewis*, Duke of *Orleans*; *Charles*, after King of *France*; *Henrie* the third, King of *France*; and *Hercules*, after called *Francis*. Yet in one generation, both the names of theſe potent Kings vvere extinguiſhed from the face of the Earth, according to this Prophecie: ſo faithfull is *God* Almightie in fulfilling of his Word.

So, ſuppoſing thou beleeueſt, that *God* Almightie can-

not lye, nor be forſworne, and that thou, as a creature of his, wilt glorifie him, and maintaine both in words and deedes, the fulfilling of his Oath and Promiſes, that hee may bleſſe and glorifie thee; I ſet downe theſe Acts of Faith following, thereby to end and determinate all matters of Controuerſies, or Differences in Faith, or Beleefe; that hereafter thou mayeſt remaine alwayes firme, *ſtable, and vnmoueable*, in the Faith *built vpon the foundation of the Apoſtles, and Prophets, Ieſus Chriſt himſelfe being the higheſt corner Stone, in whom all Building, framed together, groweth into an holy Temple in our Lord:* Which is that I wiſh vnto thee; and deſire

Eph. 2. 20.

thee

thee to pardon me, if I ſpeake for thy content, boldly.

Acts of Faith.

GOd forbid, deare *Lord*, that I ſhould euer think, that thou haſt broken the Oath and Teſtament, which thou haſt ſpoken to *Abraham*, *Iſaack*, and *Iacob*, thy Seruants, ſaying; *By my ſelfe haue I ſworne, I will multiply thee, and I will multiply thy Seed as the Starres of Heauen, and as the Sand that is vpon the Sea ſhoare: Thy Seede ſhall poſſeſſe the Gates of his Enemies, and in thy Seede ſhall be bleſſed all the Nations of the Earth.* Gen. 22.

Thy Seed ſhall be as the duſt of Gen. 28.

the

the Earth, that ſhalbe dilated to the Eaſt, and to the Weſt, and to the North and to the South: and in thee, and thy Seed, ſhalbe bleſſed all the Tribes of the Earth.

I deteſt (O Heauenly Father) as Suggeſtions of the Deuill, all opinions whatſoeuer, which are contrarie to the vnitie of the Faith, dilated ouer the World.

O *God* of Heauen, I beleeue moſt firmely, that the Chriſtians, dilated ouer the World, profeſſing one Faith, are *the Seed of Abraham, the Children of thy Kingdome, the Wheat that thou didſt ſowe, the Sheepe that thou doeſt feed, and the Bleſſed, which at the laſt day ſhall enter into the Kingdome of Heauen.*

Gen. 22.
Mat. 13.
Ioh. 10.
Mat. 25.

Deare

Deare Lord, I beleeue moſt firmely, *that if we be Chriſts, then we be the Seed of Abraham,* and muſt profeſſe the faith dilated ouer the World. Gal. 3. 29.

O Lord, of Infinite Maieſtie, I humbly beſeech thee, for thy tender Mercies, that I may be one of the *great Multitude, which no man could number, of all Nations, and Tribes, and People, and Tongues,* which are to be ſigned with thy Marke, and to be conducted *by thee to the Liuing Fountaines of Waters.* Apo. 7. 9. Apo. 7. 17.

I deteſt (Eternall *God*) more then Death, or Hell, to hold, or maintaine, any opinion, which the Catholike Church, the Seed of *Abraham*, dilated ouer the World, doth not approue.

Deare

CHAP. 7. *Of Eaſe, Reſt, Repoſe,*

Deare Lord and Sauiour *Ieſus Chriſt*, I vndoubtedly beleeue, that thou art the Sonne of the liuing God; to whom this Promiſe is made:

Pſ. 2. *I will giue thee the Gentiles for thy Inheritance, and for thy Poſſeſſion, the ends of the Earth.*

I beleeue, deare *Lord*, all the Articles of the Catholike Faith; and for the truth of any one of them, by the aſſiſtance of thy grace, am readie to die, not one death, but if it were poſſible, as many deaths, as all the Martyrs haue ſuffered from the beginning of the World vntill this day.

O Lord of infinite Maieſtie, while I liue, I will faithfully beleeue, and heartily confeſſe, with thy ſeruants,

S. *Am-*

S. *Ambroſe*, and S. *Auguſtine*, *That the holy Church doth confeſſe thee, throughout the World.* Hym. SS. Amb. et Aug.

I beleeue moſt firmely (O liuing *God*) that thou art the *God* of *Abraham*, *Iſaack*, and *Iacob*; keeping thy Couenant with them for thouſand of Generations, and maintaining thy Promiſe, of multiplying their Seed as the Starres of Heauen, and poſſeſſing the Gates of their Enemies, vntill the end of the World.

Graunt deare Lord, that I may rather die a thouſand deaths, then not confeſſe with thy Seruant S. *Athanaſius* from my heart in a Catholike ſenſe, *That whoſoeuer will be ſaued, it is needfull, before all things, that hee hold the Catholike Faith;*

the

the which vnleſſe each one ſhall keepe whole and inuiolate, he ſhall without doubt eternally periſh.

Man may lye, and mine owne iudgement may be deceiued; but I belecue firmely, that *God* Almightie cannot be forſworne, deceiue, or be deceiued in his Oath.

I belecue moſt firmely (deare Lord) that the *Chriſtians* profeſſing one Faith multiplied, *as the ſand that is by the Sea-ſhore, and dilated to the Weſt, and to the Eaſt, & to the North, and to the South, are the Seed of Abraham thy ſeruant, the children of Iacob thy elect, and there is no ſaluation in any other.*

Gen. 28.

Pſ 104.

Act. 4.

I doe moſt firmely hold, and doe no waies doubt, but that not only all Pagans, but alſo all Iewes, Heretikes, and Schiſmatikes, who doe die

Aug. li. de fide ad Petrum.

die out of the Catholike Church, are to goe into euerlaſting fire, which was prepared for the Deuil and his Angels.

Beare witneſſe, O ye Heauens, and be teſtimonies all ye that dwell vpon the Earth; that I vndoubtedly and moſt firmely beleeue, that *God* Almighty hath and doth viſibly multiply the Chriſtians (profeſſing in vnitie the Faith planted by our *Sauiour*) as the ſtarres of Heauen, and as the ſand that is by the Seaſhoare; according *as he ſpoke to our Fathers, to Abraham and his Seed for euer.* Luc. 1. 55.

Let mee neuer liue, deare Lord, to beleeue, or thinke, that thou haſt broken thy Oath and Promiſes to the *Patriarkes* and *Prophets*; and canſt

canſt lye, and be forſworne, in permitting the Catholike Church to erre, or vaniſh away frō the face of the Earth.

Deare Lord and Sauiour *Ieſus Chriſt*, by the aſſiſtance of thy grace, though as great torments as the ſenſible paines of the torments of Hell ſhould fall vpon me for it; yet will I confeſſe, that thou art the true *Meſſias*, and came to fulfill the Oath and Promiſes which *God* made to *Abraham*, the *Patriarks* & *Prophets*; and not to breake them.

Theſe Acts grounded vpon the Oath and Promiſes of *God*, you are to make often, and with ſimplicity and ſincerity of heart; and they will ſo direct you to know and finde out truth, that your owne

owne conſcience will not permit you euer to be an Heretike, Iew, Infidell, or Proteſtant, of any Sect or ſort whatſoeuer.

And by theſe Acts, without diſputing of Controuerſies, thou putteſt an end to all Controuerſies and Diſputes in matters of Faith and Religion; & beleeuing them, thou art as ſure that thou beleeueſt aright, as that it is certaine that *God* Almightie cannot be forſworn, or that our *Sauiour* was the *Meſſias* promiſed to the *Patriarkes* & *Prophets*; and excludeſt all Errors, Hereſies, and Temptations of the Deuil in matters of Faith, and infallibly ſetleſt thy vnderſtanding in the Faith & Word of God, planted by our Lord and Sauiour

Sauiour *Ieſus Chriſt* vpon Earth, to the great *Content, Eaſe*, and *Reſt* of thy minde, and aſſuredneſſe, of knowing diuine Truths and Verities, without deceit; becauſe *God* Almightie cannot deceiue thee, nor faile of his Oath, and Promiſes, whereupon they are grounded.

So Saint *Paul* telleth the Coloſſians, and in them, all Chriſtians, that they ſhall be

Col. 1.27. *holy, and immaculate, and blameleſſe before God, if yet you remaine in the Faith, grounded, and ſtable, and vnmoueable, from the hope of the Goſpel, which you haue heard, which is preached among all Nations that are vnder Heauen.*

CHAP.

CHAP. VIII.

How our Catholike Faith is ſo founded vpon the Oathes and Promiſes of God, that it is not poſſible for any man to be an Heretike, or Proteſtant, of any Sect, or ſort, without affirming in effect and deed, that God Almightie is periured and forſworne.

OVR Catholike Faith, which Proteſtants call Papiſtrie, is not founded vpon Men, as Proteſtant Miniſters tell thee, but vpon two things immoueable, *The Oath of God*, and, *That it is impoſſible for God to lye. By my ſelfe haue I ſworne*, ſaith our Lord, *I will multiply thee, and I will* Gen. 22.

mul-

multiply thy Seede as the Starres of Heauen, and as the ſand which is by the Sea-ſhore : thy Seede ſhall poſſeſſe the Gates of his enemies, and in thy Seede ſhall be bleſſed all the Nations of the Earth. Not only the *Brittans*, in an Iland, diuided from the whole World, but all the Nations of the Earth. *The*

Gal. 3. 8. *Scripture foreſeeing, that God iuſtifieth the Gentiles by Faith*

Gal. 3. 22. (by Faith, that worketh by Charitie) *ſhewed vnto Abraham before, that in thee ſhall all Nati-*

Gal. 5. 6. *ons be bleſſed. For God promiſing*

Heb. 6. 13. *to Abraham, becauſe he had none greater by whom hee might ſweare, hee ſware by himſelfe ; ſaying : Vnleſſe bleſſing, I ſhall bleſſe thee, and multiplying, ſhall multiply thee, &c. for men ſweare by greater then themſelues, and*

the

the end of all their controuerſie, for confirmation, is an oath: So God meaning more abundantly to ſhew the heires of the Promiſe the ſtabilitie of his Counſell, hee interpoſed an Oath, that by two things vnmoueable, whereby it is impoſſible for God to lye, wee may haue a moſt ſtrong comfort, who haue fledde, to hold faſt the Hope propoſed, That in the Seede of *Abraham*, our *Sauiour*, not one, or few Nations, but all *the Families of the Earth* Act. 3. 25. *ſhould be bleſſed.*

Vpon theſe *two things vnmoueable*, are founded our Catholike Church, & holy Faith; the *Oath of God*, & *That it is impoſſible for God to ly*, or violate his Oath & Promiſes; euery where ſpoken of in the Scriptures, to be fulfilled vpon Chriſtians, belee-

beleeuing in our Lord and Sauiour *Ieſus Chriſt*, of the Seed of *Dauid*, of the Seed of *Abraham*, that *in his Seed ſhould be bleſſed all the Nations of the Earth, as hee ſpake to our fathers, to Abraham and his Seed for euer.*

Gen. 22. Luc. 1. 55.

So, that it is not poſſible for any man, by any means, to become an Heretike, or Proteſtant, of any Sect or ſort, vnleſſe he affirme in effect, and deeds, that *God* Almightie is a lyer, and forſworne; nor poſſible for any man ſincerely to maintaine or defend in effect, and deeds, that *God* Almightie cannot lye, or be forſworn, but he muſt be of that Religion which Proteſtants call Papiſtrie, doe what hee can.

Where-

Whereupon S. *Paul* ſayth, *An Heretike ſinneth, being condemned by his owne iudgement:* For that he knoweth, that he preacheth againſt the Oathes and Promiſes of *God*; and pronounceth in his workes, and deeds, *God* Almightie to be forſworne, and a lyar: and hereupon our Sauiour ſayth, *He that doth not beleeue, is alreadie iudged.* Hee that will not beleeue *God* Almightie, when hee ſweareth, and reneweth his Oath ſo often as hee doth in the Scriptures; there are no meanes left to conuince him, but by *Ariſtotles* argument, *viz.* Puniſhment, and Paines: *Thoſe who doubt* (ſayth *Ariſtotle*) *whether they ſhould honour the Gods, or no, ſtand in need of Paines.* Tit. 3. 10.

Li. 1. Topi. ca. 9.

Luc. 16. 30. And according to this, are the words of our *Sauiour*, where hee ſayth, *If they heare not Moyſes, and the Prophets; neither if one ſhould riſe from the dead, will they beleeue.* Such as will not beleeue the Oathes of *God* Almightie, recorded by *Moyſes*, and the *Prophets*, there is no other meanes left, for to make them confeſſe truth, but by eternall Torments.

Eua beleeued the Deuill, that *God* Almightie could lye, when he told her, *No, you ſhall not die*, whereas *God* Almightie had told her, that ſhee ſhould, if ſhe eate of the forbidden fruit; and by this meanes deceiuing her, hee depriued her and all her poſteritie of the Ioyes of Paradiſe,

Gen. 3. 4.

and

and brought them to Miſeries, and temporall Death. Take thou example by thy Mothers fall, and doe not beleeue the Deuill, or Sectaries, when in effect and deeds they ſhall perſwade thee, that *God* Almightie can lye, or be forſworne, and ſuffer his Catholike Church to erre, faile, and decay, contrarie to his Oath and Promiſes; that they draw thee not from the Content and Happineſſe of Grace in this life, and Glorie in the other, into the horror of all temporall Diſcontents, and after death, into eternall Torments.

Saint *Auguſtine* in his time vrged the *Donatiſts* with this foundation of our Catholike Faith, the *Oath of God*, and the

Impoſſibilitie for him to lye; ſaying to them, as wee, in his wordes, ſay now to Proteſtants; changing onely *Donatiſts* for *Elizabethians*, and *Africa* for *Brittanie*.

To you Elizabethians, the Catholike Church doth ſay: O ſonnes of men, how long are yee of heauie heart? Why doe you loue vanitie, and ſeeke after a Lye? Wherefore haue you diuided your ſelues, by a wicked ſacrilegious Schiſme, from the vnitie of the whole World?

You giue eare to Falſehoods, which are told you of Man, either lying, or erring, from the tradition of the Scriptures, that you may die in your Heretical Seperation, And doe not attend what the Bookes themſelues ſay, that you may liue in Catholike peace.

Where-

Wherefore doe you open your eares to Men, telling you that which they could neuer proue? and are deafe againſt the Word of God, which ſaith, Our Lord ſaid to me, Thou art my Sonne, this day haue I begotten thee: Aske of me, and I will giue thee, the Gentiles for thine Inheritance, and thy Poſſeſſion, the ends of the Earth. Pſ. 2. 7.

To Abraham are the Promiſes made, and to his Seed: hee doth not ſay, to his Seedes, as in many, but as in one. and to thy Seed, which is Chriſt, In thy Seed ſhall be bleſſed all Nations. Gal. 3. 16. Gen. 22. Gal. 3. 8.

Lift vp the eies of your hearts, and conſider the whole Globe of the Earth, how in the Seed of Abraham all Nations are bleſſed. Then it was beleeued of one, when it was not yet ſeene; now

you ſee it, and yet you enuie it.

The Paſſion of our Lord, is the price of the whole World: he redeemed the whole World, and you, with the whole World, for your gaine, cannot agree; but rather to your loſſe, in a part doe ſtriue, that you may looſe the whole.

Pſ.21.19. *Heare in the Pſalme; They haue diuided my Apparrell amongſt them, and vpon my Coats they caſt Lots. Why will you be diuiders of the Apparrell of our Lord? and will not hold with the whole World, the Coat of Charitie, wouen aboue, which his Perſecutors haue not diuided.*

Pſ.21.28. *In the ſame Pſalme it is ſaid, that all the World ſhall hold it; he ſaith, All the ends of the Earth ſhall remember, and be conuerted to our Lord, and all the*

the Families of the Gentiles ſhall adore in his ſight.

Open the eyes of your heart, and heare; for the God of Gods, our Lord, hath ſpoken, and hee hath called the Earth, from the riſing of the Sunne, euen to the going downe; out of Sion the beautie of his comelineſſe. Pſ. 49. 1.

If you will not heare this, heare the Goſpell, our Lord ſpeaking, and ſaying, by his proper mouth: All things ought to be fulfilled of Chriſt, which of him are written, in the Law, and Prophets, and Pſalmes; and Penance, and Remiſſion of ſinnes, in his Name, to be preached throughout all Nations, beginning at Ieruſalem.

That which is ſaid in the Pſalme, He hath called the Earth from the riſing of the Sun vnto the

going downe. This is vnderſtood in the Goſpell, by all Nations. And that which in the Pſalme is ſaid, out of Sion, the beautie of his comelineſſe, in the Goſpell is ſaid, beginning from Ieruſalem.

Wherefore doe you beleeue, that the Cockle hath growne, and hath filled the World, and the Wheat to haue diminiſhed, in Brittanie onely to haue remained? Doe you call your ſelues Chriſtians, and yet contradict Chriſt. Hee ſaith, ſuffer both to grow vntill the Harueſt. Hee did not ſay, let the Cockle grow, and the Wheat diminiſh, Hee ſaid, the Field is the World, and did not ſay, the Field is Brittanie. Thus Saint *Auguſtine, Epiſt.* 171. and we with him.

So

So deare Reader, not to liue, ſeeking after lyes, and publikely profeſſing in deeds and actions, that *God* Almightie is forſworne; when Sathan ſhall tempt thee in matters of Faith; or any controuerſie ariſeth betweene thee & ſome Proteſtant, about Religion; as about the Reall Preſence, Prayer for the Dead, Interceſſion to Saints, &c. make ſome of the aforeſaid Acts, ſet downe in the former Chapter, with zeale and feruor; and *hold faſt the hope propoſed, which wee haue as an Anchor of the Soule, ſure and firme*, the Oath of God, and that it is impoſſible for God to lye. Be not remoued away from the *two things vnmoueable*, the *Oath of God*, and *Impoſſibilitie for God to lye.* Heb. 6. 18.

CHAP. 8. *Of Eaſe, Reſt, Repoſe,*

lye. Whereupon is grounded all the whole courſe of the Scriptures, and founded *the*

2. Tim. 3. 15. *Houſe of God, the Church of the liuing God, the Pillar and ground*

Rom. 8. *of Truth*, And *neither Death, nor Life, nor Angels, nor Principalities, nor Powers, neither things preſent, nor things to come, neither might, nor height, nor depth, nor other creature,* ſhall be able to make thee a Proteſtant, Sectarie, or Heretike, and ſeparate thee from the vnitie of our Catholike Faith, the Faith of *God, which is in Chriſt Ieſus our Lord.*

And in arguing and diſputing with Sectaries, who denie our Catholike Faith; put them to proue, that the Oath of *God*, the Promiſes,

and

and Prophecies, are verifi-
ed and fulfilled vpon their
Sects; and then thou ſhalt
finde, that their Doctrine
proceedeth from this Sourſe,
or Gulfe, that Sathan is en-
creaſed in Pride, hath got
him a new Coat, and refor-
med his Religion. Whereas
heretofore he was wont to
goe like a Serpent, and
preach out of a Tree, and
taught, that *God* Almightie
could lye, and men that
would beleeue him, ſhould
be as Gods; *No, you ſhall* Gen. 3.
not die, you ſhall be as Gods:
now he hath encreaſed his
Pride, and got a new Coat,
and goeth like a Preciſian
Miniſter, and preacheth out
of Pulpits, and hath refor-
med his Faith, and Religion,
teaching

teaching for, *God can lye, and you ſhall be as Gods*; *God can be forſworne, and you are Gods*; and cannot lye, erre, or be deceiued, but be aſſured to enioy Heauen: and vpon this, hath founded his reformed Religions; the violating of the Oathes of *God*, and publike profeſſion in acts and deeds, that *God* Almightie is periured and forſworne.

Heb. 6. 17. *God meaning more abundantly to ſhew the heires of his Promiſe the ſtabilitie of his Counſell*, in performing what hee did promiſe; for the eſtabliſhing of the hearts of men, in the infallibilitie of our Chriſtian Catholike Faith, Church, & Prieſthood, ſwore two Oathes; the one, in confirmation of the Prieſthood

of

of our *Lord* for euer : *Our Lord hath ſworne, and it ſhall not repent him, thou art a Prieſt for euer according to the Order of Melchiſedeck*. The other, this which we treate of, The Oath of *God* to *Abraham* ; *Of multiplying his Seed as the Starres of Heauen, and as the ſand that is by the Sea-ſhoare : Thy Seed ſhall poſſeſſe the gates of his enemies : In thy Seed ſhall be bleſſed all the Families of the Earth.* And vpon theſe Oaths is foun- our Catholike Faith.

Pſ.109. Heb.7.

Gen.22.

Act.3.

And the Deuill meaning more abundantly to ſhew his malice and power in the hearts of wretched men, the heires of his Myſteries and endleſſe Torments ; hath brought them to plant a Faith and Religion, grounded and

foun-

founded vpon the denying, in actions and deeds, of the fulfilling of both theſe Oathes of *God*: Firſt, by winning men to denie in effect and deeds, that *God* Almightie hath multiplied Chriſtians, his children, as the Starres of Heauen, poſſeſſing the Gates of their enemies; and mouing them to affirme in acts and deeds, that for many hundreth yeares together, *God* Almightie hath failed in fulfilling of his firſt Oath; he hath planted in their hearts his new Miniſteriall Doctrine. And ſecondly, by winning Men to deny in action and deeds, that our Lord was a Prieſt for euer, according to the Order of *Melchiſedeck*; and mouing them to affirme in acts and deeds,

deeds, that he was a Prieſt but for once; and that according to the Order of *Aaron*, in offering vp of himſelfe once vpon the Croſſe, he hath deſtroied all the Chriſtian Prieſt-hood, life, and Religion, which was amongſt them. And ſo by mouing men in acts & deeds, publikely to profeſſe, that *God* Almightie hath beene twice forſworn; the Diuel hath founded and planted amongſt them his new reformed Religions, groũded and founded vpon two cõtradictories to the grounds of our Catholike Faith: *viz.* *God* Almightie cannot lye, or be forwſorne; *God* Almighty is periured, and can lye.

Which is ſo manifeſt, that if Malice and Paſſion doe not blinde thy heart, and extinguiſh

extinguiſh the light of reaſon in thy vnderſtanding, I will make thee touch it, as we vſe to ſay, with thy finger.

For graunt me but that *God* Almightie cannot be forſworne nor violate his Oaths; and in euery opinion of Faith and Religion, as a creature of *God* Almighties, maintaine in act and deed, that he cannot be periured or forſworne; and thou cauſt not be a Proteſtant of any Sect or ſort, by any means poſſible; but of neceſſitie be of that Faith and Religion Proteſtants call Papiſtrie.

As for example; the queſtion is, whether our Catholike Church, or your Proteſtant Congregation, bee the true Church of *God*. Let vs goe to the Oath of *God*, and as creatures

tures of God Almightie, let vs in actions and deeds firmely and faithfully beleeue this Oath of God to *Abraham* to be true, and ſubmit our vnderſtandings and iudgements vnto it, as vnto the moſt infallible and moſt certaine truth that can be: and as willing to honour God without paſſion or malice, let vs ſimply ſeeke whether this Oath of God (*By my ſelfe haue I ſworne, I will bleſſe thee, and will multiply thy Seed as the Starres of Heauen, and as the Sand that is by the Sea ſhoare: Thy Seede ſhall poſſeſſe the Gates of his Enemies, and in thy Seede ſhall be bleſſed all the Nations of the Earth*) be more verified vpon our Catholike Church, or your Proteſtant Congregation.

Firſt,

Firſt, for Temporall bleſſings, all the Chriſtian Kings and Kingdomes, that euer haue beene flouriſhing vpon the face of the Earth, before *Henrie* the eight, were ſo Catholike, that thou canſt not name me one, who was in Faith and Religion a Proteſtant, and held the Religion Proteſtants now maintaine.

For ſpirituall bleſſings, we haue written in all Ages, Bookes, and Volumes, of the Spirituall bleſſings and gifts of *God*, the gifts of the holy *Ghoſt* beſtowed vpon vs; Exerciſes of Spirituall life, loue and vnion of heart with *God*: amongſt you, there is not any one profeſſing ſuch things, all denying inherent

rent grace and infuſed vertues.

And whether the Seede of Proteſtants, or Seede of Catholikes, haue beene multiplied as the Sand that is by the Sea-ſhore, poſſeſſing the Gates of their enemies; not only all the Chronicles and Hiſtories of Countries and Nations, doe beare witneſſe for vs; but euen Proteſtants themſelues, conuinced with truth, doe confeſſe it: *Perkins* vpon the *Creede*, *pag.* 307. affirmeth, *That during the ſpace of nine hundreth yeares, the Popiſh Hereſie hath ſpread it ſelfe ouer the whole Earth.* *Fulke* in his Treatiſe againſt *Stapleton*, *pag.* 25. affirmeth, *That ſome Proteſtants haue written, that the Pope*

Pope hath blinded the World theſe many hundreth yeares; ſome ſay, a thouſand; ſome ſay, one thouſand two hundred; ſome, nine hundred yeares. And *Napper* in his Treatiſe vpon the Reuelations *pag.* 68. affirmeth, That betweene the yeare of *Chriſt* three hundreth, and three hundreth and ſixteene, the Antichriſtian and Papiſticall reigne begun, reigning (ſaith he) *vniuerſally, and without any debatable contradiction twelue hundred and threeſcore yeares:* & *pag.* 145. ſaith, *The Pope and his Clergie during all that time poſſeſſing the outward viſible Church of Chriſtians.* So theſe Engliſh Proteſtants. And it is a thing of it ſelfe ſo manifeſt, that Proteſtants are not able to name any one Miniſter

ſter or Preacher for one thouſand foure hundred yeares together, who held and maintained the Doctrine they now teach.

And to let paſſe other States, Countries and Towns, and make inſtance in the Citie of *Venice*: The *Gothes* afflicting *Italy*, many Catholike Italians flying the fury of thoſe barbarous people, did retire themſelues into that place of *Venice* which is now called *Riualta*, before called *Lupa*; which being then not inhabited, and vnknowne to the *Gothes*, with the conſent of the Senate of *Padoa*, choſe three Conſuls, *Alberto Faliero*, *Thomaſo Candiano*, and *Canone Dandolo*, and by their help, begun the Foundation of the Citie

Michele Zappulo in his Hiſtorie of Venice.

Citie of *Venice* vpon the fiue and twentieth day of March, in the yeare of our Lord foure hundred twentie and one, which hath continued euer ſince in the Catholike Faith, & vnion of the Church of GOD, dilated ouer the World, without alteration or change in Religion or State; or hauing beene ſacked or ſpoiled, as their Hiſtories and ſucceſſion of Men, from age to age, doe abundantly teſtifie.

Whereby thou ſeeſt, that our Catholike Church is ſo manifeſtly the true Church, that vnleſſe thou wilt firſt affirme in effect and deed, that *God* Almightie is periured and forſworne, thou canſt not denie it; & that the Church of

the

the Proteſtants is ſo manifeſtly the falſe Church, that without affirming in effect and deeds, that *God* Almightie may be forſworne, it cannot in any one Article bee defended.

And the ſame thou ſhalt finde in any other queſtion: as for example; thou wouldeſt examine whether Catholike Prieſts, that offer to *God* the Sacrifice of the Maſſe, or Proteſtant Miniſters, who haue no externall Sacrifice, be true Chriſtian Prieſts: admit but of the Oathes of *God* for true, without malice and paſſion, and the Controuerſie is ended; and it is as manifeſt vnto thee, by both the Oathes of *God*, that Maſſing Prieſts

Prieſts are true Chriſtian Prieſts, as it is manifeſt, that *God* Almightie cannot be forſworne. Of the firſt Oath we haue ſpoken before. The ſecond Oath is; *Our Lord hath ſworne, and it ſhall not repent him, thou art a Prieſt for euer, according to the Order of Melchiſedeck.* Firſt, of Proteſtant Miniſters, there were none for many hundreth yeares together, viſibly knowne in the World, as they confeſſe: ſo this eternall Prieſthood of Chriſt could not be verified in them, as in his Prieſts or Miniſters.

Pſ. 109. Heb. 7.

Secondly, they haue no externall Sacrifice.

That Catholike Prieſts haue beene theſe many hundreth yeares offering to *God*

(as

(as Miniſters of his Sonne) his Bodie and Bloud, vnder the formes of Bread & Wine, according to the Order of *Melchiſedeck*, as they doe now; that, Proteſtants confeſſe; as wee haue immediatly before ſet downe.

So do but admit, that *God* Almightie is not forſworne in both theſe Oathes; and of neceſſitie thou muſt defend, that Maſſing Prieſts are true Chriſtian Prieſts, and Proteſtant Miniſters falſe. And in all other Queſtions & Controuerſies firmely beleeue the Oaths of *God*, which are the moſt certaine and infallible truths that may be; and ſuch, as whereupon all the reſt of the Scriptures depend; and honour *God* Almightie, by maintaining

them in words and deeds, and thinke, that thy Vnderſtanding, Wit, and Iudgement, may deceiue thee, as they many times doe; but the Oathes of *God* cannot, and thou canſt not but be a Roman Catholike, or Papiſt. So manifeſt it is, that our Catholike Faith is founded vpon the Oathes of *God*, and Proteſtantiſme of all Sects and ſorts, is founded vpon Publike profeſſion in acts and deeds, that *God* Almightie is periured and forſworne; that if paſſion and malice doe not blinde the light of reaſon in thee, thou canſt not but ſee it, and confeſſe it.

Thus hauing laid the foundation of our Eaſe, Content, and Reſt, vpon the ſureſt foundations

dations which are to be found in Heauen or Earth; the Oathes of *God*: hoping thou deſireſt to finde that Eaſe, Content, and Reſt, and wilt not bee offended, for that I plainely defend the honour of my *God*; I proceed.

CHAP. IX.

That hope in God is alſo neceſſary to the Content, and Happineſſe of Man, but not only Hope, without other vertues. And how acts of Hope made by Catholikes, include Sacraments, and other Vertues, and not exclude them.

THat it is impoſſible to be ſaued, or finde Content without hope in *God*, is manifeſt by reaſon.

Firſt, for that no man laboureth for that which he no waies hopeth to obtaine, nor yet is carefull to keepe that which he eſteemeth impoſſible to inioy.

Againe, vpon want of hope ariſeth deſpaire and puſillanimitie of mind; both which being paſſions of ſadneſſe and diſcontent, depriue vs of the Ioy and Content we ſeeke after.

Secondly, it is manifeſt by the Scriptures, which in plain tearms affirme, *That by Hope we are ſaued.* Againe, *What things ſoeuer haue beene written to our learning, they haue beene written, that by the patience and conſolati- of the Scriptures wee may haue Hope.* So Saint *Paul* ſaith, *The God of Hope repleniſh you with all*

Rom 8.29.
Rom.15.4.
Rom.15.13.

Ioy

Ioy and Peace in beleeuing, that you may abound in Hope. In the Pſalmes it is ſaid, *They that hope in thee, ſhall not be confounded.* Againe, *They that truſt in our Lord, as Mount Sion, he ſhall not be moued for euer.* Againe, *Bleſſed is that man that hopeth in God.* Againe, *He will take them away from Sinners, and ſaue them, becauſe they haue hoped in him.* Whereby is manifeſt, that without the vertue of Hope, no man can be happy, or ſaued.

Pſ. 124.
Pſ. 33. 9.
Pſ. 36. 4
Pſ. 144.

But as wee ſaid before, of onely Faith; that Faith, without other vertues, is dead to Grace in this life, and Glorie in the other, and ſerueth ſuch as haue it, for nothing but for the increaſe of eternall torments: ſo alſo it is manifeſt,

that onely Hope, without other vertues, is a vaine and dead Hope; without any true Content in this life, or in all eternitie; as is manifeſt firſt by reaſon.

Becauſe Hope endeth with Death: ſo if the Content and Happineſſe of Man ſhould conſiſt in onely Hope, there ſhould be no Content in the other life.

Secondly, we ſee (ſome few excepted, who fall into vtter deſpaire) that all men, of all Sects and ſorts, and how wicked ſoeuer, hope for Happineſſe, and Content: So, if Hope, without the aſſiſtance of other vertues, were ſufficient to Happineſſe, men might be happie and wretched both together; which is contrarie to experience. Third-

Thirdly, to hope for Happineſſe, is not to be happie; ſince none hopeth for that he hath, but enioyeth. Whereby is manifeſt, that onely Hope is not ſufficient to be happie.

Againe, the Scriptures ſay, *Not euerie one that ſaith, Lord, Lord, ſhall enter into the Kingdome of Heauen, but he that doth the will of my Father which is in Heauen.* Mat. 7. 21. Againe, *Many ſhall ſay to me in that Day, Lord, Lord, haue not wee propheſied in thy Name, and in thy Name caſt out Deuils, and in thy Name wrought many Miracles? And then I will confeſſe vnto them, that I neuer knew you, depart from me you that worke iniquitie.* Mat. 7. 22.

And our *Sauiour* compareth thoſe who hope to be

ſaued, and are negligent in gaining other vertues, and vſing the meanes he hath ordained for the ſaluation of mankind, vnto fooliſh Virgins; who inuited to a Mariage, neglected to prepare themſelues for the Mariage vntil it was too late, and ſo were ſhut out with this anſwer, *Amen I ſay to you, I know you not.* Mat. 25. 12.

Whereby is manifeſt, that the Promiſes are not made to a dead Hope, which is void of other vertues, but to ſuch a Hope, as is conioint to all other vertues, and is void of all iniquitie.

Heere thou mayeſt obſerue, deere Reader, the error of many Proteſtants; who being driuen from the impious Doctrine of Iuſtification

tion

tion by Faith only, fall vpon Iuſtification by Hope onely, without Faith, Charitie, Sacraments, or other vertues: and not knowing nor regarding what Faith they ought to profeſſe, nor what Commandements they haue broken; preſume to be ſaued by a vaine Hope, in the Paſſion of our Lord, and ſo periſh in their preſumption; thinking, that to ſay onely, *I hope to be ſaued by the Paſſion of our Lord Ieſus Chriſt*, without Faith, Charitie, Sacraments, &c. is ſufficient to remit their ſinnes, and ſaue their ſoules, how euill and wicked ſoeuer they haue liued; and ſo die Heretikes and Infidels, of no Faith nor Religion, for all their hope.

When Catholikes ſay, *they hope to be ſaued by the merits of the Paſſion of our Lord and Sauiour*; they doe not exclude the Sacraments, Faith and other vertues, but ſuppoſe them, and include them & all other meanes whatſoeuer *God* Almightie hath giuen or left vs for our Saluation: yea, the whole merit or benefit of his Paſſion, and things gained for vs; as Faith, Hope, Charitie, Sacraments, aſſiſtance of the holie *Ghoſt*, &c. And the ſenſe of the words are; *I hope to be ſaued by no other meanes, then thoſe which thou haſt gained for me by thy Paſſion.*

And ſo likewiſe in all other acts of vertues, or Sacraments, Catholikes doe include the whole merit of

the

the Paſſion of our Sauiour: as whether they make acts of Contrition ; as , *Lord bee mercifull to mee a poore ſinner*: or of Loue ; as, *I deſire to loue thee, deare Lord, with all my heart* : or of Hope ; as, *I hope by the helpe of the Sacraments to be ſaued*: they doe not exclude any other vertue, or meanes, but in all and euery one of theſe Actes doe include all the meanes and benefits of our *Lords* whole Paſſion ; offering vp theſe Actes, and whatſoeuer Chriſtian worke they doe, to *God* the Father, in vnion with the Paſſion of our *Lord*, vpon the Croſſe , for the remiſſion of their ſinnes ; and vſe theſe Acts, Sacraments, and good Deedes, done in Grace, as a

meanes

meanes which *God* Almighty hath ordained they ſhould vſe, for the receiuing of the merit and benefit of the Sacrifice of the Paſſion of our Lord.

For though our *Lord* died for all the World; yet none receiue the benefit of his Paſſion, but thoſe who diligently and carefully vſe the meanes he hath ordained ſhould be vſed, for the receiuing of the benefit thereof; which are, Faith, Sacramẽts, good Deeds, and acts of vertue: by theſe, as by inſtruments, receiuing the merit and benefit of our *Lords* Paſſion, his graces and fauours purchaſed for vs. So Saint *Paul* exhorting vs, ſaith; Heb. 6. 11. *Our deſire is, that euery one of you ſhew forth the ſame careful-*

neſſe,

neſſe, to the accompliſhing of hope vnto the end, that you may become, not ſlouthfull, but imitaters of them, which by faith and patience ſhall inherite the Promiſe.

The ſlouthfull ſeruant receiued of our *Lord* a Talent; Mat.25.15. yet becauſe he did not encreaſe it, *he was caſt into vtter* Mat.25.30. *darkeneſſe, where there ſhall be weeping and gnaſhing of teeth.*

Neither can the Paſſion of our *Lord*, or merite of his Sacrifice vpon the Croſſe, as it ſanctifieth and iuſtifieth, be applyed by parts; as that any one might be ſanctified & iuſtified by only Faith, or only Hope in him, & alſo haue iniquitie: for that grace which iuſtifieth, and mortall ſinne, or iniquitie, cannot dwell together in one and the ſame Soule.

1. Cor. 6. 14. Soule. *For what participation hath Iuſtice with Iniquitie; or what ſocietie is there betweene Light and Darkeneſſe; and what agreement with Chriſt and Belial; or what part hath the Faithfull* Mat. 6. 24. *with the Infidell.* Againe, *No man can ſerue two Maſters; you cannot ſerue God and Mammon.*

Not onely Faith, nor onely Hope, nor Faith and Hope, with Impietie, and Vice, and want of other Vertues, are ſufficient to Reſt, Content, Apoc. 21. 27. and Happineſſe. *There ſhall not enter into it any polluted thing, nor that doth abhomination, and maketh a lye: without* (euer finding Reſt, or Ioy) *are Dogges* (Heretikes, whom S. *Peter* calleth Dogges; for that they hauing beene once conuerted to Chriſtianitie, are

are returned to Infidelitie) *and Sorcerers, and the Vnchaſt, and Murtherers, and ſeruers of Idols, and euery one that loueth and maketh a lye*: according to the words of our *Sauiour*; ſaying, *Depart from me, you that worke iniquitie, I neuer knew you, and they ſhall goe into puniſhment euerlaſting.* Apoc. 22. 15. Mat. 7. 23.

As in Arts & Sciences, euery one is made expert & cunning in his Art by frequent acts: ſo in Vertues, euery one becommeth grouñded in Vertue, Pietie, & Godlineſſe, by frequent acts and exerciſes of Vertue: according to the ſaying of the Holy *Ghoſt*; *With the holy thou ſhalt be holy, and with the peruerſe thou ſhalt be peruerted.* Pſ. 17.

So it reſteth here, to ſet down acts of Hope in *God*.

Acts

Acts of Hope.

MOſt mercifull *Lord*, and my *God*, I moſt firmely hope, by meanes of thy helpe, and the good workes, which by thy particular grace, I intend to doe; at the end of my life to enioy eternall glorie.

Decre Lord and Sauiour *Ieſus Chriſt*, although in euerie moment I commit manie Imperfections; yet I hope, by thy gracious helpe, to arriue to Chriſtian perfection.

Moſt mercifull *Lord*, whoſe Mercies are aboue all his Workes; if I alone had committed all the ſinnes, and enormious crimes, vvhich haue

haue beene committed from the beginning of the World vntill this day; yet would I not deſpaire of thy mercie.

I hope moſt firmely (O Sonne of *God*, and my Redeemer) by meanes of thy holy Sacraments, to come to poſſeſſe eternall glorie.

All my hope, deere *Lord* and *Saviour*, is in the merite of thy ſacred Paſſion: Graunt, ſweet *Saviour*, that I may vſe the meanes which thou haſt ordained ſhould be vſed by all thoſe who ſhall receiue benefite by it.

O *Lord* of infinite Mercie, there was neuer ſinner that did call vpon thee, to whom thou diddeſt not ſhew mercie: ſo I hope, that thou wilt haue mercie vpon mee, who

who calleth vpon thee with all my heart.

In thee onely I hope, O
Pſ.15.5. Lord, *Thou art the portion of mine inheritance, thou art he that will reſtore mine inheritance vnto me.*

From them that reſiſt thy
Pſ.16.8. *right hand, keepe me; as the apple of thine eye, vnder the ſhadow of thy wings, protect me from the face of the impious, that haue afflicted me.*

Pſ.17.1. *Our Lord is my firmament, and my refuge and my deliuerie; my God is my helper, and I will hope in him.*

Pſ.21.6. Deere *Lord*, in all my tribulations, I will hope in thee. *In thee our Fathers haue hoped; they hoped, and thou diddeſt deliuer them: They cryed to thee, and were ſaued; they hoped*

in

in thee, and were not confounded.

Lord of infinite power and Maieſtie, *Although I ſhall walke in the middeſt of the ſhadow of death, I will not feare euill, becauſe thou art with me.* Pſ. 22. 4

Our Lord is my ſaluation, whom ſhould I feare? our Lord is the Protector of my life, of whom ſhall I be afraid? If Campes ſtand toge her againſt mee, my heart ſhall not feare; If Battels riſe vp againſt mee, in thee will I hope.

In thee O Lord haue I hoped, let me not be confounded. Be vnto mee for a God, a Protector, and for a houſe of refuge, that thou mayeſt ſaue mee; becauſe thou art my ſtrength and my refuge. Pſ. 30. 1.

Into

CHAP. 9. *Of Eaſe, Reſt, Repoſe,*

Pſ. 30. 4. *Into thy hands I commend my ſpirit: thou haſt redeemed me, O Lord God of Truth.*

Pſ. 36. 4. *Be delighted* (my Soule) *in our Lord, and he will giue thee the petition of thy heart: Reueale thy way vnto our Lord, and hope in him, and he will doe it.*

Pſ. 41. 12. *Why art thou heauie, O my Soule? And why doeſt thou trouble me? Hope in God; becauſe yet I will confeſſe to him, the Saluation of my Countenance, and my God.*

CHAP.

CHAP. X.

That Charitie, or loue of God, together with Faith and Hope, is neceſſarie to the Content and Happineſſe of Man.

THat it is not poſſible for Man to be content, and happie, without the loue of *God*, is manifeſt by the light of Reaſon.

For if I had what things ſoeuer can be giuen me, and yet did not loue them, I ſhould not find, or receiue, any true content, or ioyes, from them: and yet thoſe who loue things that are not good, are deceiued; and Time diſcouering Deceits, they will remaine afflicted.

Againe,

Againe, thoſe who loue ſuch things as haue an end ; at their end, or parting, they will reſt comfortleſſe: whereby is manifeſt by the light of reaſon, that true Content, and Ioyes, cannot be without true Loue; nor true Loue, vnleſſe it be placed in louing a perpetuall Good. Againe, this perpetuall Good muſt be ſuch, as I may at all times, and in all places, loue, talke with, and in ſome ſort enioy ; which is *God* Almightie, who is euery where, and in all places, eternall, and of infinite goodneſſe.

Neither is it leſſe manifeſt by the light of Grace; the Scriptures euery where promiſing Happineſſe to ſuch as loue *God* Almightie with all

their hearts ; and Miſerie and Wretchedneſſe to ſuch as fornicate from him ; ſaying, *If thou wilt enter into life, keepe the Commandements*; whereof the firſt is, *Thou ſhalt loue the Lord thy God from thy whole Heart, and with thy whole Soule, and with thy whole Minde.* Inſomuch, as the holy *Ghoſt* pronounceth them firſt *Accurſed*, who who doe not loue *God* with their whole hearts ; ſaying, *Curſed are they that decline from thy Commandements.*

Mat. 19. 17.

Mat. 22. 37.

Pſ. 118. 21.

Secondly, the holy *Ghoſt* accounteth them *Fooles*, without wit and vnderſtanding; ſaying, *Giue me vnderſtanding, and I will ſearch thy Law, and will keepe it with my whole heart.*

Pſal. 118.

Thirdly,

Thirdly, It tearmeth them *vniuſt*, reſerued for to endure Torments in the Poole of Fire and Brimſtone, for euer and euermore, ſaying, *The vniuſt haue told me Fables, but not as thy Law.* Wicked people, ſayth the Prophet, told him Fables, ſuch like as theſe; that we may be ſaued and iuſtified by onely Faith, or only Hope; but not as the Law of *God*, which teacheth, ſaying, *Thou ſhalt loue the Lord thy God from thy whole heart, &c.*

Pſ. 118. 85.

Fourthly, It eſteemeth them to be *malignant* people; who out of their malice, would fraudulently conduct others into Hell, and Torments, ſaying, *Depart from me, ye malignant, and I will ſearch the Commandements of my God*; which

Ver. 115.

conſiſt

conſiſt in Loue, and not in onely Faith, or onely Hope.

If I ſhould haue (ſaith Saint *Paul*) *Prophecie, and know all Miſteries, and all Knowledge, and I ſhould haue all Faith, ſo that I could remoue Mountaines, and haue not Charitie, I am nothing; and if I ſhould diſtribute all my goods, for meat for the poore, and if I ſhould deliuer my bodie, ſo that I burne, and haue not Charitie, it doth profit me nothing.* 1.Cor.13.2.

If wee will beleeue Saint *Paul*; neither Prophecies, nor Science, nor Knowledge, nor Faith, nor Almes-deeds, nor Martyrdome, for the Religion any one profeſſeth, is ſufficient to the attayning vnto Happineſſe, without Charitie; and ſo he concludeth,

ſaying; *Now theſe remaine, Faith, Hope, and Charitie: theſe three; but the greater of theſe is Charitie*, according to the words of our *Lord*, where he

Mat. 5.10. ſaith; *He that ſhall breake one of theſe leaſt Commandements, and ſhall ſo teach men, ſhall be called the leaſt in the Kingdome of Heauen: But he that ſhall doe, and teach, he ſhall be called great in the Kingdome of Heauen.*

Mat. 5.21. So our Sauiour ſaith, *I tell you, that vnleſſe your iuſtice abound more then that of the Scribes & Phariſes, you ſhall not enter into the Kingdome of Heauen*: Yet the Scribes and Phariſes had Faith, as witneſſeth

Mat. 23.2. our *Sauiour*, ſaying, *Vpon the Chaire of Moyſes haue ſitten the Scribes and Phariſes. All*

things

things therefore whatſoeuer they ſhall ſay vnto you, obſerue yee, and doe yee. Whereby is manifeſt, that the Scribes preached faithfull and true Doctrine; otherwiſe our *Sauiour* would not haue wiſhed their Auditors, to obſerue and doe whatſoeuer they ſaid: But they wanted Charitie, in themſelues, to doe good Workes, and keepe the Law; as witneſſeth our *Sauiour*, ſaying, *But according to their workes doe yee not; for they ſay, and doe not:* and ſo, for want of Charitie, or loue towards *God, they ſhall not* (as our *Sauiour* ſayth) *enter into the Kingdome of Heauen*; or euer enioy *Reſt*, or *Happineſſe*, but endleſſe Paines. Mat. 23. 3.

Againe, our Sauiour ſayth,
Io. 8. 42. *If God were your Father, verily you would loue me, for from God I proceed.* Whereby our *Sauiour* giueth vs to vnderſtand, that ſuch as doe not loue *God* with all their hearts, according to the Commaundement, haue not *God* for their Father, and are not the ſonnes of *God*, but of the Deuill: As in another place
Io. 8. 43. he ſayth, *You are of your Father the Deuill, and the deſires of your Father you will doe:* who though he beleeue that there
Iam. 2. is a *God*, as S. *Iames* witneſſeth; yet hee doth not loue *God* with all his heart, and keepe his Commandements. Whereupon it is written of
1. Io. 3. 8. our *Sauiour, That for this appeared the Sonne of God, that he might*

might diſſolue the workes of the Deuill; bring men to loue *God* Almightie vvith all their hearts, and winne them to keepe his Law: and ſo ſaith of the reprobate Iewes, *I haue knowne you, that the loue of God you haue not in you*: And of the elect Apoſtles, *You haue loued me*. Io.5.42. Io.16.27.

Loue being *the fulneſſe of the Law*, the want of loue, is the worke of the Deuill, in the hearts of all the wicked; and the loue of *God*, the workes of our *Lord*, in the hearts of the elect. Whereupon our *Sauiour* ſaith, *Verily, verily, I ſay vnto you, if any man keepe my word, hee ſhall not ſee death for euer*: and yet againe ſaith, *He that loueth me not, keepeth not my words*. So, loue *God* Al- Rom.13.10. Io.8.15.

mightie with all thy heart, and *thou ſhalt not ſee death for euer.*

Io 3.14. *He that loueth not, abideth in death*; dead to Grace in this life, and to Glorie in the other.

By which is manifeſt, that happie life cannot be, without the louing of *God* Almightie with all our hearts: Inſomuch, as if thou haddeſt Happineſſe and Content, and yet diddeſt not loue it with all thy heart, thou ſhouldeſt not be happie; as witneſſeth

De Ciuitat. li. 14. ca. 15. S. *Auguſtine*, ſaying, *He is not happie, of whom happie life is not beloued*: Which thou mayeſt find true by experience; ſeeing thy ſelfe, and all others, to take comfort and content in that which they loue, and not in that which they

they neglect. Whereupon S. *Paul* ſayth, *If any man loue not our Lord Ieſus Chriſt, be he Anathema*; his bodie cut off from the communion of the Catholike Church vpon earth, and his ſoule excluded from the ioyes of Heauen. 1. Cor. 16. 2.

CHAP. XI.

How to attaine vnto the loue of God, and how to loue his diuine Maieſtie with all our hearts.

SEeing that *Diuine Loue*, or *Charitie*, is neceſſarie to the Content and Happineſſe of Man, it is requiſite alſo to ſet downe the meanes, by which thou mayeſt attaine vnto this *Diuine Loue*, or *Charitie*, that thou mayeſt be happie.

1. Tim. 1. 15. *Charitie* (saith S. *Paul*) *is from a pure Heart, and a good Conscience, and a Faith not fained.* So, that the first thing which thou oughtest to doe, if thou desire to loue *God* Almightie with all thy heart; is to separate thy selfe for a time from all other affaires and businesses, onely to attend vnto the examining of thy Conscience, how thou hast spent thy life past; and to call to minde all thy euill thoughts, words, deeds, and vniust actions, which haue stayned and made filthie thy heart and soule; to confesse them, with contrition and sorrow, to one of the Pastors of the Church of *God*, to whom *God* Almightie hath giuen authoritie to forgiue sinnes, say-

ſaying, *Whoſe ſinnes you ſhall forgiue, they are forgiuen*; that thy ſinnes being forgiuen, thou mayeſt haue a cleane and pure heart, fit to receiue *Diuine Loue*, or *Charitie*; and *God* Almightie will beſtow it vpon thee, according to his Word, ſaying, *Returne to me, and I will returne to you.* Ioh.20.23. Mat 3.7.

No bodie putteth new Wine into old Bottles, otherwiſe the Bottles periſh: But new Wine they put into new Bottles, and both are preſerued together. So, if thou wilt receiue the new Wine of *Diuine Loue*, and *Charitie*, thou muſt firſt *lay away thy old Conuerſation, the old Man, which is corrupted according to the deſires of Error*; thy ſelfe-loue, proper iudgement, priuate ſpirit, Mat.9.17. Eph.4.22.

inordinate appetites, and paſſions, and by ſorrow for thy ſinnes, and Penance, be *renued in the ſpirit of thy mind*, and *put on the new Man, which according to God, is created in Iuſtice, and holineſſe of the Truth.* Whereupon Saint *Iohn Baptiſt*, ſpeaking of the way, or meanes, how to attaine vnto Content, and Happineſſe, ſayth, *Who hath ſhewed you to flye from the wrath to come? yeeld therefore fruit worthie of Penance.* Which is as if he ſhould haue ſaid; If any one hath ſhewed you the way to Content, and Happineſſe, and not by contrition, and deteſtation of ſinne, the fruites of Penance; hee hath deceiued you. So our *Lord* and *Sa-*

Mat. 3. 7.

uiour,

uiour, in his firſt Sermon according to Saint *Matthew*, taught Penance, as the firſt meanes to Happineſſe; the Text ſaying, that *Ieſus began to preach, and to ſay, Doe Penance, for the Kingdome of God is at hand.* Mat. 4. 17.

Heere thou mayeſt ſee, how many men, which are of ſhort Capacities, and weake and ſhallow Wits, and Vnderſtandings, are deceiued; in framing to themſelues a conceit, that to doe Penance, is to be tormented, deiected, and oppreſſed in minde; when it is nothing leſſe: but the greateſt eaſe, remedie, and reſt, to a deiected and oppreſſed minde, that can be had, or found; and the way, and meanes, to

all

all true Content and Happineſſe. If thou wilt beleeue the Scriptures, and Experience; Contrition, or ſorrow for ſinne, doth much differ from the ſorrow, or lamenting of worldly men; when out of ſelfe-loue, they lament the loſſe of their worldly Commodities, or Pleaſures. The fruites of this Sorrow, are Sadneſſe, Oppreſſion of Minde, and Diſcontent, as being inordinate, and not ordained by *God* to be vſed as a meanes of finding Happineſſe: vvhereas Penance, Contrition, and Sorrow for Sinnes, beeing meanes ordained by *God*, to Content and Happineſſe; the more thou vſeſt them, the more reſt, and content of heart, thou

thou ſhalt finde; becauſe *God* Almightie doth *reuiue the heart of the Contrite*, by the aſſiſting of the holy *Ghoſt*, whoſe fruits are Charitie, Ioy of heart, and Peace of minde; of which wee are to ſpeake more in his place. Iſa. 57. 15. Gal 5.

A ſecond meanes of attayning vnto the *loue* of *God*, is often to Communicate, according to the words of our Lord, ſaying; *He that eateth my Fleſh, and drinketh my Bloud, abideth in me, and I in him*: which is the Charitie wee ſeeke for. Ioh. 6.

A third meanes, is Meditation; ſeriouſly to conſider all the benefits thou haſt receiued from his diuine Maieſtie; as, Creation, Redemption, Conſeruation, and whatſoeuer

cuer graces thou haſt, or expecteſt; and likewiſe, to meditate often vpon his diuine Attributes, as his infinite Goodneſſe, Beautie, Maieſtie, and Power, &c. for the onely meanes to loue any thing that is very good, faire, pleaſing, and beautifull; is but to looke ſeriouſly vpon it, and conſider it well, and the loue or liking of it preſently is begotten in thy heart. And it being excellently good, the more thou thinkeſt, or medita-teſt vpon it, the more the loue of it increaſeth in thee. So if thou wilt loue much GOD Almightie, doe not omit thy Meditations.

A fourth meanes is, alwaies

waies to keepe the Preſence of *God*; that hauing alwayes before thine eyes an infinite Good, from whom all things elſe borrow whatſoeuer good they haue; thou canſt not but little eſteeme of all other goods, in compariſon of it, and loue it with thy whole heart, and all things elſe, as they may conduct thee vnto it: of which Preſence wee are to ſpeake in our third Booke.

A fifth meanes is, to make many Acts of the loue of *God*: As in Arts and Sciences, thy continuall practiſe increaſeth thy knowledge and skill; ſo the making of many Acts of the loue of *God*, increaſeth

ſeth in thee the loue of *God*: And to that end, heere I ſet downe theſe Acts following.

Acts of Charitie, or Loue towards God.

AS the chaſed Hart thirſteth after the Fountaine of Water; ſo I deſire, that my heart ſhould perpetually thirſt after thee, deare *Lord*.

O *Lord* of infinite beautie, that my heart were ſo wounded with thy loue, that out of feruour of ſpirit, I might in ſilent ſpeech, perpetually breath forth, *When ſhall I come and appeare before thy face*.

O moſt amiable Sonne of the liuing *God*, take now poſſeſſion of this my heart, which

was

was created for to loue thee; and pierce it with a thouſand wounds of pure loue, that I may for euer ſweetly languiſh after thy eternall beautie.

How beloued are thy Tabernacles, O *Lord* of Hoſts: my ſoule coueteth and fainteth after the Courts of my *God*.

Deere *Ieſu*, to thee I conſecrate my heart.

O deere King of all beautie and glory, I will no other inheritance but thee.

O Life of my life, and more beautifull then all beauties created, put together; inflame me with a moſt deſired burning after thy eternall beautie.

O *Lord* of infinite mercy, how great are the multitude of

of thy mercies ; that thou commandeſt mee to loue thee; and if I doe not, thou art angrie, and threateneſt eternall miſeries : when in louing thee, conſiſteth all my ioyes and good.

O who will giue to me my *Lord*, that I may die for thee ; that by my corporall death my ſoule may be ingulfed in thee, her reſt, and chaſt bed-Chamber of all diuine delights.

Too late haue I loued thee, Beautie, ſo ancient and ſo new ; too late haue I loued thee : but pardon my negligence paſt, deere *Lord*, and graunt, that this my beginning may laſt, and increaſe for euer.

Thou, deere *Lord*, was within

in mee, and I was without my ſelfe; and amongſt theſe faire things which thou haſt created, I ſought thee, and fowly erred: faire they were becauſe thou createdſt them, but to me foule; for that I loued them, and loued them not in thee.

O how I lament, deere *Lord*, that my poore ſoule hath beene ſo deceiued with ſenſuall loue, and worldly vanitie: now conuert mee ſo wholly vnto thee, deere *Lord*, that nothing created may pleaſe me, but the only louing of thy diuine Maieſtie.

Thou art all faire, my *Loue*, thou art all faire, and there is not a ſpot or ſtaine in thee.

O my infinite *Good*, I reſigne to thee all that thy liberalitie hath beſtowed vpon me; that thereby I may pleaſe thee, and offer without ceaſing, in the Altar of my heart, my ſelfe in Sacrifice.

If I forget to loue thee, my *Lord*, let all my pleaſures be turned into ſorrowes; and let my right hand be forgetfull of her actions, if I doe not offer vnto thee, vpon the Altar of my heart, a Sacrifice of perpetuall Loue, Morning, Mid-day, and E-uening.

CHAP.

CHAP. XII.

That true Content and Happineſſe cannot be without Charitie, or loue towards our neighbours, and keeping of the Commandements of God.

SO great is the Obligation and bond of Societie, interpoſed betweene all things created; that the good of one, in ſome ſort, dependeth vpon the loue and ſocietie with the other: The *Angels* in Heauen reioice one at anothers good and Happineſſe, and receiue increaſe of Content, by the increaſe of Glory beſtowed vpon any one: The *Heauens* ſend downe ſhowers and dew, to water and make plea-

pleaſant the Earth ; and the *Earth* ſhooteth vp all her fruits towards the Heauens, as though ſhe would, in gratitude, offer them to the Heauens, as a Preſent, for all benefits receiued. The *Elements* liue in a perpetuall interchange of amitie ; the Fire tranſporting it ſelfe into Ayre, the Ayre into Water, and the Water into Earth ; and the Earth condenſing and becomming hard, returneth againe to yeeld Fire; and their intercourſe of friendſhip is confirmed in ſo firme a league, that rather then the Earth ſhould in any thing periſh by ſuffering *vacuum*; the Ayre, or Fire , forgetfull of his owne well, and content ; of his owne will and

deſire,

deſire, leaueth his Region, to deſcend in haſt to ſupply the Earths want, that *vacuum* bee not found in Nature. The moſt *vntame Birds*, and *ſauage Beaſts*, keepe companie together, each one reioycing at others good; Inſomuch, as that the wilde *Boare*, or *Beare*, who amongſt the beaſts are accompted the moſt ſauage, will not ſticke to turne againſt Man, vvhen hee ſhall perceiue that he hath hurt or wounded any of his companie. So ſtrait is the bond of *Amitie* betweene all liuing things, in their kinde, that the weale of one ſeemeth, in ſome ſort, to be the content of all.

And

And as for *Man*, the greater he is, the more neede he ſtandeth of the common people: *Kings* there could be none if Common people were not; nor yet *Common people* liue long in vnitie and peace, if Kings they had not: *Princes* and *Peeres* depend vpon their meaneſt Subiects; and their *Subiects* liue in peace, vnder the Protection of their greatneſſe. So Nature hath combined all in vnity and friendſhip; that he muſt be a monſter in nature, that ſhould deny the loue of his Neighbour to be neceſſary to his Content and Happineſſe.

Againe, ſome are ſo yong, that they cannot helpe themſelues; ſome ſo old, that their forces are ſpent; ſome in Priſon;

ſon; many lame; and none ſo exquiſite in all Arts and Sciences, that he is able completely to furniſh himſelfe with whatſoeuer he wanteth: Whereby appeareth, that there is nothing more manifeſt, then that the loue of our Neighbour is neceſſary to Mans Happineſſe.

And it is no leſſe manifeſt by the Scriptures, and light of Grace, that the loue of our Neighbours is neceſſarie to Content and Happineſſe; *He that ſaith he is in the Light,* 1o. 2. 9. *and hateth his brother, is in the Darkeneſſe, euen vntill now. Hee that loueth his brother, abideth in the Light, and ſcandall is not in him: But he that hateth his brother, is in darkeneſſe, and walketh in the darke-*

neſſe, and knoweth not whither hee goeth, becauſe the Darkeneſſe hath blinded his
1o.3.10. eies. Againe, *Euery one that is not iuſt, is not of God, and he that loueth not his brother; becauſe this is the Annuntiation which you haue heard from the beginning, That you loue one another.*
1.Io.3.16. Againe, *Whoſoeuer hateth his brother, is a Murtherer, and you know, that no Murtherer hath life euerlaſting abiding*
1.Io.4.7. *in him.* Againe, *My deareſt, let vs loue one another, becauſe Charitie is of God, and euery one that loueth, is borne of God, and knoweth God; He that loueth not, knoweth not God. If any man ſhall ſay, that I loue God, and hateth his brother, he is a lyar; for he*

that

that loueth not his brother whom he ſeeth, God, whom he ſeeth not, how can hee loue? And this is the Commandement we haue from God, That hee which loueth God, loueth alſo his brother: whereby, and by many more paſſages of holy Scriptures, it is manifeſt, that the loue of our Neighbour, is neceſſarie to Happineſſe, and Saluation; and that no man whatſoeuer, ſhall either in this World, or in all Eternitie, euer attaine vnto any true Content, or Happineſſe, who doth not keep the Law, or tenne Commandements, which conſiſt in the loue of *God*, and loue of our Neighbour, as witneſſeth our *Lord*, ſaying, *Thou ſhalt loue the Lord*

Mat. 22. 37. *thy God from thy whole heart, and with thy whole ſoule, and with thy whole minde. This is the greateſt, and the firſt Commandement; And the ſecond is like to this, Thou ſhalt loue thy Neighbour as thy ſelfe: on theſe two Commandements dependeth the whole Law, and the Prophets.* So Saint *Paul* Rom. 13. 9. ſaith; *Hee that loueth his Neighbour, hath fulfilled the Law: For thou ſhalt not commit Adulterie. Thou ſhalt not Kill. Thou ſhalt not Steale. Thou ſhalt not beare Falſe witneſſe. Thou ſhalt not Couet. And if there be any other Commandement, it is comprehended in this word; Thou ſhalt loue thy Neighbour as thy ſelfe. The loue of thy Neighbour worketh no euill.* Againe,

All

All the Law is fulfilled in one word, Thou ſhalt loue thy Neighbour as thy ſelfe. Gal. 5. 14.

CHAP. XIII.

The meanes how to become heartie wel-willers of our ſeuereſt Perſecutors, and moſt alienated Aduerſaries.

ALthough it be eaſie to loue men of meeke and milde diſpoſition; yet it may ſeeme hard, heartily to loue, and pray for our enemies and perſecutors: eſpecially for ſuch perſecutors, as haue for office, to draw vs (by ſpoile of goods, loſſe of libertie, and life) from temporall and eternall Happineſſe, into

temporall and eternall Myſerie; which is the caſe of our Perſecution in *England*: wherefore it is neceſſarie heere to ſet downe the meanes, how to loue our moſt alienated enemies, or aduerſaries, and fulfill the Precept of our *Lord*, which

Mat. 5. 44. ſaith, *Loue your enemies, doe good to them that hate you, pray for them that perſecute and abuſe you, that you may be the Children of your Father which is in Heauen, who maketh his Sunne to ſhine vpon the good and bad, and raineth vpon the iuſt and vniuſt.* Again,

Rom. 12. 19. *Reuenge not your ſelues, my deereſt, but giue place vnto Wrath; for it is written, Reuenge to me; I will reward, ſaith our Lord: but if thy enemy*

enemy hunger, giue him meate, if he thirſt, giue him drinke; be not ouercome with euill, but ouercome in good, the euill. If, ſaith the Prophet *Dauid*, *I haue rendred to them that repayed me euill; let me worthily fall emptie from mine enemies. Let the enemie perſecute my ſoule, and take and treade downe my life in the Earth, and bring downe my glory in the duſt.* Pſ.7.6.

The practiſe of which Doctrine, though to worldly men it ſeeme hard, and haue great difficultie; yet by the grace of *God*, and the good meanes which he hath left for vs to vſe, it is light and eaſie: *Of our ſelues, as of our ſelues, we be not ſufficient to thinke any thing.* But 2.Cor.3.4.

Rom. 8. 34. *our ſufficiencie is of God: Chriſt Ieſus that dyed* (for vs) *who is on the right hand of God, alſo maketh interceſſion for vs: Who then ſhall ſeperate vs from the Charitie of Chriſt? Tribulation? or Diſtreſſe? or Famine? or Nakednesſe? or Danger? or Perſecution? or the Sword? (as it is written) For we are killed for thy ſake all the day, we are eſteemed as ſheepe of ſlaughter. But in all theſe things we ouercome, becauſe of him that hath loued vs. I* Phi. 4. *can all things* (ſaith the Apoſtle) *in him that comforteth mee.* Comfort vs, O *Lord*, and wee can doe all things; yea, loue our heauieſt Perſecutors, as our ſelues.

Since from *God* Almighty

tie proceedeth all our good, and ſtrength : the firſt means of atteining vnto the loue of our Perſecutors, as our ſelues ; is much to loue his Diuine Maieſtie : *To them that loue God, all things cooperate in good.* Againe, *If any loue me, he will keepe my word,* (loue his Enemies, and pray for his Perſecutors) *Loue is as ſtrong as Death* : The Loue of *God* nothing can ouercome ; *Many Waters* (of tribulation) *cannot quench Charitie, neither ſhall Flouds* (of Perſecution) *ouerwhelme it.* Wherefore the firſt meanes, is much to loue *God* Almightie, and often to make the aforeſaid Acts of Loue, and Charitie, towards *God*, ſet downe in the eleuenth

Rom. 8.

Io. 14. 23.

Cant. 8. 6.

Cant. 8.

Chapter, and then thou wilt eaſily loue thy moſt alienated enemies with all thy heart.

The ſecond meanes is, often to reflect vpon the prouidence of *God* Almightie; who ſince hee intendeth to
2. Tim. 2. crowne none, but ſuch as ſhall ouercome in combate; firſt giueth the grace and force to ouercome, and then permitteth myſerable people to practiſe cruelties and perſecutions vpon thee; that thou, by his grace, ouercomming them, and remaining, through Patience and Charitie, a Conquerour, he may crowne thee with abundance of temporall Content in this life, and after death, in the other, with eternall

nall glory, according to the words of S. *Iames*, ſaying; *Bleſſed is the man that ſuffereth temptation; for when he hath beene proued, he ſhall receiue the Crowne of life, which God hath promiſed to them that loue him.* Iam 1. 12. Inſomuch, as by ouercomming, thy gaine is ſo great, that if a perſecuting King, Prince, or Potentate, ſhould ſpoile himſelfe of his Scepter and Crowne, and beſtow them both on thee, together with his Kingdome; yet, thou ſhouldeſt not receiue by his meanes, ſo great a benefit, as the Martyr whō he putteth to death either publikely, or by long priuate impriſonment, or other diſtreſſes for our Catholike Faith: *My ſoule die the death of the iuſt, and* Num. 23. 10.

my

my laſt ende be made like to them.

So in truth and veritie, there is no cauſe, why thou ſhouldeſt hate or wiſh any euill vnto thy ſcuereſt Perſecutors; but much cauſe, why thou ſhouldeſt wiſh well vnto them, and loue them tenderly: ſince that by their meanes, and by their loſſe, both of temporall and eternall Content and Happineſſe; thou, perſeuering in Charitie, art to receiue a greater benefit then otherwiſe thou couldeſt expect euer to haue receiued, *viz.* to be crowned with a Crown of eternall glory, to reſt in the ioy of our *Lord*, before the throne of *God*, and *ſerue him day and night in his Temple*, and

Apoc. 3. 10.

Apoc. 7.

be

be conducted by the Lambe, our *Sauiour*, to *the liuing Fountaines of Waters*.

And for this cauſe, the wiſeſt men that be vpon the face of the Earth, haue a pious enuie at our happineſſe here in England, *For that we are killed all the day, we are eſteemed as Sheepe of ſlaughter*, for the Catholike Faith, which wee profeſſe; and goe continually, as the Prophet *Dauid* ſayth, *With our liues alwayes in our hands*, to offer them to *God* Almightie in Sacrifice; knowing, that our *reward is very great in Heauen: for ſo they perſecuted the Prophets*, Apoſtles, and Martyrs, that were before vs: To whom our *Sauiour* ſayth; *You are they that haue remained with me*,

Pſ. 43. 22.

Pſ. 118.

Mat. 5. 12.

me, in my temptations; and I diſpoſe to you, as my Father diſpoſed to me, a Kingdome, that you may eate and drinke vpon my Table, and in my Kingdome, and may ſit vpon Thrones, iudging the twelue Tribes of Iſrael.

Luc. 22. 28.

Thou ſeeſt what labour, paines, and dangers, euerie worldly man would be content to take, if he might but hope to aſcend vp to be an earthly King, or Prince, or come to attaine ſome grace and fauour in the Court; where, in truth and veritie, their greateſt Pleaſures are mixt with ſo many Woes, that if they would but looke vpon them with reaſon, they haue more cauſe to lament their euill miſhap, then to take

take glorie in their ſeeming high eſtate. How much more ſhouldeſt thou be content, gladly, and willingly, to ſuffer ſome ſeuen yeares paines, and perſecution, in hope to enioy the Kingdome of Heauen, the glorie of the other life, and that eternally.

A third meanes is, to ſtirre vp and reuiue thy Faith in thee, by making many Acts of Faith, founded vpon the Promiſes, to patient ſuffering Iniuries, and Perſecutions, for the loue thou beareſt to *God*; as often to make theſe or the like Acts.

He that will ſaue his life, ſhall loſe it, and he that ſhall loſe his life for me, ſhall finde it. Mat. 16. 25.

What

Mat. 16. 26. *What doth it profit a man, if he gaine the whole world, and ſuſtaine the dammage of his Soule.*

Mar. 26. *What permutation ſhall a man giue for his Soule?* What wilt thou take, that the Deuill may haue thy Soule, for to burne in Hell eternally? and tiic but for a quarter of an houre, how thou canſt endure thy hand, or foot, to be burnt in this fire, vpon Earth? And then thou wilt laud the mercies of our *Lord*, that by his Grace, and thy ſuffering patiently ſo little paines; he hath ordained, to redeeme thee from eternall Torments.

Rom. 17. *Wee ſuffer with Chriſt Ieſu, that we may be glorified alſo with him.*

The

The ſufferings of this time are not condigne to the glorie to come, that ſhall be reuealed in vs. Rom. 8. 18.

Our tribulation, which is momentarie, and light, worketh aboue meaſure exceedingly, an eternall weight of glorie in vs. If wee be dead in Chriſt, then wee ſhall liue alſo together with him. If we ſhall ſuſtaine, we ſhall alſo reigne together. 2. Cor. 4. 17. 2. Tim. 2. 11.

So to liue by Faith, according as it is written: *The iuſt liueth by Faith; for without Faith it is impoſſible to pleaſe God: For hee that commeth to God, muſt beleeue, that hee is, and is a rewarder of them that ſeeke him.* Gal. 3. 12. Heb. 11. 6.

And this is the Faith of the Saints; ſo renowmed, and often ſpoken of in the Scriptures:

tures: the Faith of *Henoch, Noe, Abraham, Iſaac, Iacob, Ioſeph, Moyſes, Gedeon, Barac, Sampſon, Iephte,* (and the Apoſtles) *who by Faith ouercame Kingdomes, wrought Iuſtice, obtained Promiſes, ſtopped the mouth of Lyons, extinguiſhed the force of Fire, repelled the edge of the Sword, recouered of their Infirmities, had triall of Mockeries, and Strip:s, of Bonds, and Priſons, were Stoned, Hewed, Tempted, dying in ſlaughter of the Sword, went about in Sheepe skinnes, and Goats skinnes, needie in diſtreſſe, afflicted, of whom the World was not worthie, wandering in Deſarts, in Mountaines, and Dennes, and in Caues in the Earth.* As thou ſeeſt, Religious men, and Prieſts, and Lay Catholikes doe,

doe, in the time of this our perſecution in England; who firmely grounded and founded in the infallible certainetie of the Oathes and Promiſes of *God*, doe thinke whatſoeuer they can ſuffer, or endure, in this life, too little to manifeſt the conſtancie of their Faith, and Hope, in the Promiſes of *God*; that as S. *Paul* writeth of the *Romans*, ſo wee may ſay of the Engliſh Catholikes, *Your Faith is renowmed throughout the whole World*, and will be, in all Ages, in this life, and after death, for all eternitie, in Heauen. Rom. 1. 8.

A fourth may be, to remember, that it is the Precept of our Lord, ſaying, *Loue your enemies, doe good to them* Mat. 5. 44.

them that hate you, pray for them that perſecute you, and abuſe you.

Thou ſeeſt what paines the Purſuiuants take, at the commaundement of their Mayſters, to apprehend, take, ſpoyle, and torment Prieſts, and Catholikes; and in all equitie, it muſt needes be a great ſhame vnto thee, that the commaundement of a Man ſhould haue more force to moue men to breake the commaundements of *God*, then the commaundement of *God* hath to moue thee, to keepe them; eſpecially conſidering, that all which they can get, is but to diuide the ſpoyles betweene their Mayſters and them, and the good countenance of their Mayſters

ſters to themſelues : And thou expecteſt the Kingdome of Heauen, the happie Viſion of *God*, and eternall Glorie.

A fifth may be, to conſider, what it is that thou deſireſt : Is it not Content, and Happineſſe ? Wouldeſt thou not be Content, and Happie ? This is the Way. Looke after all thoſe, who euer attained vnto high degree of Reſt, and Ioy, and obſerue their ſteppes ; and thou ſhalt finde, that they are all gone in this path of outward Tribulation, and Perſecution. And ſuppoſed, that thou couldeſt finde another way to Reſt, and Ioyes ; wouldeſt thou forſake the comfort of ſo good compa-

nie,

nie, to goe alone, when as by ſo doing, thou ſhouldeſt but depriue thy ſelfe of much Eaſe and Ioy.

The ſeruants of *God*, who willingly take paines, and readily ſuffer perſecution for the loue of *God*; in their ſufferings, and perſecutions, doe not ſuffer, but in outward ſhew, view, and ſight of the World; hauing in their inward hearts, and ſoules, more Ioyes, and Content, then any Penne, or Tongue, is able to expreſſe.

God Almightie is more tender ouer his, who will willingly ſuffer perſecution for his loue, then euer was the moſt affectioned Mother in the World ouer her onely Child: that giue but thy con-

conſent, free will, and reſignation of minde, readily, by *Gods* grace, to ſuffer whatſoeuer perſecution, or tribulation, it ſhall pleaſe his Diuine Maieſtie to permit to fall vpon thee, & willingly march on, in that way to Reſt, by which he will conduct thee: and ſuffer paines of torment thou neuer ſhalt; but be ſo full of Ioy, in the greateſt ſeeming paines, that if they were ſenſible to others, as they will be to thy ſelfe, thy ſuffering would conuert not one, but all the World. And if thou wilt beleeue the Teſtimonies of all pious Men, in this Age, and in all Ages paſt; thou ſhalt finde it moſt true, by their Teſtimonies, and Experiences, that either

all

all *Content* and *Ioyes*, which are to be found in this life, or the moſt part, are to be found in ſuffering and enduring outward paines, labours, and perſecutions, for the loue of *God*: ſuch are the Promiſes of *God*, as wee haue ſaid immediately before; and *God* Almightie is iuſt and faithfull in all his Promiſes, if there be no defect on thy behalfe. So the Prophet *Da-*
Pſ.93.19. *uid* affirmeth, ſaying, *According to the multitude of my ſorrowes in my heart, thy conſolations haue made my ſoule ioyfull.*

Againe, *Thou haſt proued*
Pſ.65.9. *vs, O Lord, by fire; thou haſt tryed vs, as Siluer is tryed; thou haſt brought vs vnto a Snare; thou haſt laid Tribulations on our backes; thou haſt*

ſet

ſet men vpon our heads; we haue paſſed through fire, and water, and thou haſt brought vs out into refreſhing. So Saint *Paul* often affirmeth, ſaying, *As the Paſſions of Chriſt abound in vs, ſo alſo by Chriſt doth our comfort abound.* 2.Cor.1.5. Againe, *We make it knowne vnto you, Brethren, the grace of God, that is giuen in the Church of Macedonia, that in much experience of Tribulation, they had abundance of Ioy.* 2.Cor.8.2. Againe, to the *Corinthians*, liuing in perſecution, and tribulation, hee writeth, ſaying, *Our hope is firme for you, knowing, that as you are partakers of the Paſſion, ſo ſhall you be of the Conſolation alſo:* 2.Cor.1.7. And further affirmeth, ſaying, *All Diſcipline, for the preſent, truly ſeemeth not to be of Ioy, but* Heb.12.11.

of Sorrow: but after, it will render vnto them that are exerciſed in it, moſt peaceable fruit of Iuſtice. So S. *Peter* witneſſeth,

1. Pet. 4. 12. ſaying, *My deareſt, communicating with the Paſſions of Chriſt, be glad, that in the reuelation alſo of his glorie, you may be glad, reioycing. If you be reuiled in the Name of Ieſus Chriſt, you ſhall be bleſſed, becauſe that which is of the honour, glorie, and vertue of God, and the Spirit, which is his, ſhall reſt vpon you:* The holy *Ghoſt* will reſt vpon you with his gifts, and fruites; from whoſe communication, proceedeth all our Content and Happineſſe, as wee will ſhew in his place. So Saint *Paul* concludeth, That all men, without exception, ſhall find Content by Perſecution,

ſay-

ſaying, *All that will liue godly in Chriſt Ieſus, ſhall ſuffer Perſecution.* 2. Tim. 3. 12.

Whereby thou ſeeſt, that if either the light of Reaſon, or Grace, may preuaile with thee, thou haſt no cauſe to hate, or wiſh euill vnto the perſons of the *Purſuiuants*, or ſeuereſt Perſecutors; but to hate and deteſt their ſinne, impietie, and wickedneſſe, and loue, cheriſh, and doe all the ſeruiceable offices thou canſt, vnto their perſons: ſince that by patiently enduring the euils and wickedneſſe they practiſe vpon thee, *God* Almightie hath diſpoſed, to conduct thee to more temporall, and eternall Reſt, Content, and Happineſſe,

then euer otherwiſe thou couldeſt haue expected to haue receiued.

Which conſidered, thou oughteſt to haue great compaſſion vpon thoſe poore, miſerable, and wretched people, which ſerue for nothing elſe, but, by *God* Almighties permiſſion, to conduct thee to Happineſſe; after, to deſcend themſelues into eternall Torments: and out of compaſſion, to pray much for them, if peraduenture, *God* Almightie will haue mercie on them alſo; that they may ſee their errors, and come to loue *God* Almighty with their whole hearts, and their neighbours as themſelues, and ſaue their ſoules; that thoſe whom thou haſt had as perſecutors

vpon

vpon Earth, thou mayeſt haue as companions of Glorie in Heauen; which *God* Almightie graunt vs: and to that end I ſet downe theſe Acts following.

Acts of Charitie, or Loue toward our Neighbour.

O *King* of Kings, in whoſe hands are the hearts of all Kings; for thy tender mercies, I beſeech thee, graunt, that my King, Queene, and Prince, may ſo liue and ſerue thee vpon Earth, that after death they may be found *in the great Multitude, which no man could number, of all Nations, Tribes, and Peoples, and Tongues,* which are to be ſigned with thy Marke, and to be conduAPOC. 7. 9.

APOC. 7. 17

ſted to the Fountaine of liuing Waters.

O *Lord* of infinite Maieſtie, let the petition of thy ſeruant be accepted in thy ſight, and graunt, that this my King, and his Seed, may be numbred amongſt that Seed, to which thou promiſed, *I*

Pſ.88.30. *will put his Seed for euer, and his Throne as the dayes of Heauen.*

Thou art faithfull, deare *Lord*, and iuſt, and right, without any iniquitie, and haſt

1.King.2.30. promiſed, *That whoſoeuer ſhall glorifie thee, thou wilt glorifie him, and they that contemne thee, ſhalbe baſe.* Graunt, deare *Lord*, that this my King, Queene, and Prince, may ſo glorifie thee in all their actions and deeds, that thou mayeſt glo-

rifie

rifie them vpon Earth, and in Heauen eternally.

Moſt mercifull *Lord*, I beſeech thy infinite Goodneſſe ſo to illuminate the hearts of all ſinners, that they may come to doe heartie penance for their ſinnes, and ſeeke to loue thee with all their hearts.

Graunt, deare *Lord*, for the Paſſion of thy onely Sonne *Ieſus Chriſt*, that all thoſe Schiſmatikes and Heretikes, who in effect defend, that thou haſt fayled, in maintaining thy Oath and Promiſes to *Abraham*, the Prophets, and Patriarkes, for many hundred yeares; may ſee their errors, and returne vnto our Catholike Church; in which are abundantly fulfilled all thy Oathes and Promiſes.

Forgiue, ſweet *Sauiour*, all thoſe who perſecute me; and graunt, that they may come ſo to loue thee in this life, that after death, they may for euer enioy thee in Heauen.

I beſeech thee, my *Lord*, by the bowels of thy infinite mercie, that all ſuch as ſeeke after Ambition, and earthly Dignities, may turne all their Affections vpon thee, who art their onely true felicitie.

Graunt, deare *Lord*, that I may rather die, then not heartily loue and pray for my ſcuereſt Perſecutors.

Deare *Lord*, for thy infinite mercies, I beſeech thee, ſo to illuminate the hearts of all the Proteſtant Engliſh Clergie, our deare Countreymen; that they may ſee thy Oathes and Pro-

Promiſes fulfilled in our Catholike Church, and returne vnto it with all their hearts.

CHAP. XIIII.

Of the wretchednesse and miſeries into which thoſe fall, who liue in breach of the Commandements of God, and doe beleeue, that it is not neceſſarie, or impoſſible, to keepe them.

HAuing ſhewed thee, (deare Reader) that it is not poſſible for thee euer to be happie, or find any true *Content*, *Eaſe*, or *Reſt*, vnleſſe thou keepe the Commaundements of *God*; and alſo hauing ſet downe vnto thee the

meanes, by which thou mayeſt eaſily keepe them: Now it reſteth, to ſet downe the miſeries, and wretchedneſſe, into which thoſe fall, who liue in breach of them, and eſteeme it a thing impoſſible for to keepe them; that either for the loue of thine owne good, and content, or elſe for feare of thy falling into miſeries & torments, thou mayeſt be woon to keepe them zealouſly, & ſo be happy; which is that I heartily wiſh vnto thee.

Firſt, thoſe who doe not loue *God* with all their hearts, and keepe his Commaundements, are ſpirituall Idolaters, and doe liue in ſpirituall Idolatrie. For our *Sauiour* explicating of the firſt Commaundement, which is made againſt

Ido-

Idolatrie, and the hauing of *ſtrange Gods*, ſayth, *Thou ſhalt loue the Lord thy God with thy whole heart, and with thy whole ſoule, and with thy whole mind: This is the greateſt, and the firſt Commandement*, ſayth our *Sauiour*. So, if thou wilt beleeue our *Sauiour* himſelfe, thou muſt confeſſe, that thoſe, who doe not loue *God* with their whole hearts, and keepe his Commandements, are Idolaters. And *the part of Idolaters (ſaith S. Iohn) ſhall be in the Poole burning with fire and Brimſtone.*

Exod. 20. 1. Mat. 22. 37. Apoc. 21. 8.

An *Idoll*, of it ſelfe, is not any thing (as witneſſeth Saint *Iohn*) but the loue & affection which any one beareth to any creature, imagination, or conceit, more then to *God*, contrarie to the firſt Cõmandement;

1. Cor. 10. 19.

where-

whereupon, couetous men are
Col. 3. 5. called Idolaters, becauſe that they loue Gold and Riches more then *God*; and laſciuious Men, or Gluttons, are ſaid
Phil. 3. 19. to make their bellies their *God*: And according to this,
Mat. 6. 24. our *Sauiour* ſayth, *You cannot ſerue God and Mammon.* God will haue all thy heart, and loue, or none. Whereupon
In his 2. Epiſt. Ver. 9. S. *Iohn* ſayth, *Euery one that reuolteth, and perſiſteth not in the Doctrine of Chriſt, hath not* God, that is, hath no true *God*, but is an Idolater. Againe, *He that ſaith he knoweth* God, *and keepeth not his Commandements, is a lyar.*

Whereupon it commeth to paſſe, that howſoeuer theſe, who thinke it impoſſible to keepe the Commaundements

of

of *God*, ſeeme to adore, laud, and praiſe *God*, and haue *the Lord, the God*, alwaies in their mouths, & ſing *Geneua* Pſalms in their Congregations; yet they doe neither ſerue their *God*, nor acknowledge him in their words or ſong: but commit ſpirituall Idolatrie; apprehending vnder theſe termes, *the Lord, the God*, &c. ſuch a *God* as they haue feigned, and not ſuch a *God* as he is indeed. All Heathen and Pagan people that euer were, haue acknowledged a *God*, and haue ſung ſongs in praiſe; but they did not acknowledge him to be as he is, but as they feigned him to be; as thoſe doe, who affirme, that they are aſſured to be ſaued, without keeping the Commande-

Cicero de Leg. li. 1.

mandements of *God*; confeſſe, that there is a *God*, a *Trinitie*, &c. but doe not confeſſe him to be ſuch a *God* as he is; that is, a *God*, who curſeth all theſe *who decline from his Commandements*, according to his word; but ſuch a *God*, & *Trinitie*, as they haue feygned; that is to ſay, a *God* which will admit and receiue into Heauen filthie ſoules, ſtained with Pride, Idolatrie, Fornication, Couetouſneſſe, &c. when there is no ſuch *God*, but onely in their imaginations; as witneſſeth Saint *Paul*, ſaying, *Doe not erre, neither Fornicators, nor ſeruers of Idols, nor Adulterers, nor the Effeminate, nor the Lyers with mankinde, nor Theeues, nor the Couetous, nor Drunkards, nor Ray-*

Pſal. 118.
Mat. 25.
2. Cor. 6.

Raylers, nor Extortioners, ſhall inherit the Kingdome of God: For he that hath done iniurie, ſhal receiue that which he hath done vniuſtly, and there is no acception of Perſons with God. There ſhall not enter into Heauen (ſaith S. *Iohn*) *any vncleane thing, or that doth abhomination, or maketh a lye.* Whereby is manifeſt, that all thoſe who do liue in the breach of the Commandements of *God*, & do beleeue, that either it is not neceſſary, or elſe, that it is impoſſible to keepe them, are ſpirituall Idolaters, and doe adore and ſerue *ſtrange Gods* in their ſoules and ſpirits, contrary to the firſt Commandement; as it is alſo manifeſt to experience: for aske of any one of theſe Miniſters, if when he Praieth, Col. 3. 25. Apoc. 22.

or

or Preacheth, and ſaith, *The Lord, The God*, hee doe not meane *the Lord, the God*, that ſent him to Preach, that it is impoſſible to keepe the Commandements of *God*; and he will ſay, Yes: and yet there is no ſuch *God*, but in there imaginations, as we haue proued before. Againe, aske of theſe Miniſters, if they doe not adore as *God, the Lord, the God*, who ſent them to Preach this, and the like doctrine; and they will ſay, Yes: Moreouer, aske of their Diſciples and followers, if they doe not beleeue in the *God*, who ſent theſe Miniſters to Preach Iuſtificatiō by Faith only, without keeping the Commandements; and they will ſay, Yes: and yet if thou wilt beleeue

the

the liuing *God*, there is no ſuch God, but in their imaginations, as we haue ſhewed in the former Chapters. Whereby is manifeſt, that all thoſe who liue in the breach of the Commandements of *God*, and do beleeue, that it is not neceſſary, or impoſſible to keepe them, are Idolaters, and haue made *to themſelues ſtrange Gods*, Gods who will ſaue, and make happie by Faith in them, or beleefe in them onely, without keeping their Commandements, or louing them with all their hearts: *Strange Gods*, that are ſo black and vgly, that it is impoſſible for men to loue them with all their hearts.

Secondly, they are ſonnes of the Deuill, as witneſſeth our

Io.8.44. our *Sauiour*, ſaying, *You are of your Father the Diuell, and the deſires of your Father you will doe*, that is, breake the Commandements; as our Sauiour teſtifieth, ſaying, *He*
Io.44. *was a man-killer from the beginning, and he ſtood not in veri-*
Pſ.118.142. *tie. And the Law of God is veritie.* So our *Lord* ſaith of *Iudas*, that hee was a Diuell;
Io.6.71. *Haue I not choſen you twelue, and one of you is a Diuell, and he meant Iudas*: who by liuing in the breach of the Commandements of *God*, became a Diuell. Saint *Paul* ſaith,
Eph.4.27. *Giue not place to the Diuell: He that ſtole, let him now not ſteale.* Hee that doth not loue *God* with all his heart, doth not ſteale from men, but doth ſteale from *God* the loue

and

and reſpect which is due vnto his diuine Maieſtie: whereupon Saint *Iohn* ſaith, *He that committeth ſinne, is of the Diuell, becauſe the Diuell ſinneth from the beginning: For this appeared the Sonne of God, that he might diſſolue the workes of the Diuell*; which are the the violating of the Commandements of *God*. Againe, *In this are the Children of God manifeſt, and the Children of the Diuell; Euery one that is not iuſt, is not of God, and he that loueth not his brother, is not of God*, becauſe he fulfilleth not the law; *for al the Law is vlfilled in one word, Thou ſhalt loue thy neighbor as thy ſelfe.* 1. Io. 3. 8. 1. Io. 3. 10. Gal. 5. 14.

Thirdly, the Diuell dwelleth in them, as in his houſe, and home; as witneſſeth our Saui-

Mat. 12. Sauiour, ſaying; *And when an vncleane Spirit ſhall goe out of a man, he walketh through dry places* (mortified men) *ſeeking reſt, but findeth not. Then he ſaith, I will returne into my houſe whence I came out; and comming, he findeth it vacant* (of good works) *Then goeth he, and taketh with him ſeuen other Spirits, more wicked then himſelfe, and they enter in, and*

Io. 13. 26. *dwell there.* Againe, of *Iudas* it is ſaid, *When our Sauiour had dipped Bread, he gaue it to Iudas Iſcariot, and after the morſell, then Sathan entred into him.*

Mar. 16. 9. Luk. 8. 2. And our Sauiour *caſt out of Mary Magdalene ſeuen Deuils,* which dwelt in her before her Conuerſion.

Thou muſt not imagine, that all thoſe who haue the

Diuell

Diuell dwelling in them, are ſenſibly Lunatike, and Mad: neither *Mary Magdalene*, nor *Iudas*, were ſenſibly Mad; but had the Diuell dwelling in them vnſenſibly, and ſecretly, keeping and poſſeſſing their ſoules, as his right. Thoſe who are ſenſibly Lunatike and Mad, are generally of the two, the leaſt poſſeſſed by the Diuell: for that ſuch as are ſenſibly Lunatike, may be poſſeſſed only in body (to doe outward fooliſh corporall actions) and not be poſſeſſed in ſoule, to giue free conſent of heart to what they doe; whereas, the other, who liue in breach of the Commandements of *God*, are poſſeſſed in ſpirit, with a ſpirituall frenſie, giddineſſe, and mad-

madneſſe, in ſpirituall things, to the perdition of their owne ſoules and many others, and to the committing of grecuous ſinnes, by the vnion of their ſpirits, and free conſent of minde, to the deſires of the Diuell, though it be neither ſenſible to themſelues, nor others.

Fourthly, the Diuell is their Maſter in ſpirituall things; inſomuch, as they muſt doe, for the moſt part, what he will: for they being void of inherent grace, and of the aſſiſtance of the holy *Ghoſt*, *Which will not enter into a malitious ſoule, nor dwell in a body ſubiect to ſinne; for what agreement is there with Chriſt and Beliſal?*

Wiſ. 1. 4.

2. Cor. 6.

al? and hauing none other ſtrength or force to reſiſt him, dwelling in them, more then their naturall forces, he obtaineth of them, for the moſt part, what he will: according to the words of our *Lord, You are of your Father the Diuell, and the deſires of your Father you will doe.* What the Deuill ſuggeſteth vnto them, that they will doe, being obedient vnto him, as ſons to their Father; and ſo he calleth their hearts his houſe, ſaying, *I will returne into my houſe:* his houſe, and home; where, as a Maſter, hee commandeth, and as captiues, they obey. Io. 8. 44. Mat. 12. 46.

Such as reſiſt truth, ſaith Saint *Paul*, are intangled in the ſnares *of the Diuell, of* 1. Tim. 2. 25.

Pſ. 118. *of whom they are held captiue at his will; and the Law of God is truth.* So, by reſiſting the Law of *God*, and not keeping his Commandements, they become ſlaues & captiues of the Diuell: ſo thou muſt not maruel, that theſe (who affirme it, to be impoſſible to keepe the Commandements of *God*, or that the keeping of them is not abſolutely neceſſary to Saluation) doe Teach and Preach, in effect and deeds, that *God* Almightie is forſworne, by ſuffering his Church to decay, and become inuiſible, for many hundreth yeares together, contrary to his Oathes; and that now after 1500. yeares, they are ſent from Heauen to Preach the Goſpell, before not knowne vnto

the World, and ſuch like follies as theſe. For the Diuell, as our *Sauiour* ſaith, dwelling in them, as in his houſe and home, holdeth them (as S. *Paul* ſaith) *captiues at his will*; that they muſt ſay what he will, and obey him as his ſlaues and captiues. *For wherewithall a man is ouercome* (ſaith S. *Peter*) *of that he is the ſlaue alſo.* Whereupon S. *Paul* ſaith, *Know you not to whom you exhibite your ſelues ſeruant to obey; you are the ſeruants of him whom you obey, whether it be of ſinne to death, or of obedience to iuſtice.* 2. Pet. 2. 19. Rom. 6. 16.

Fiftly, the Diuell not onely cauſeth them to doe what he will, as his captiues & ſlaues; but alſo, for the moſt part, maketh them to thinke and be-

leeue what he will : as witneſſeth our Sauiour, ſaying,

Mat. 13. 19 *Euery one that heareth the Word of the Kingdome, and vnderſtandeth not, there commeth the wicked one, and ſnatcheth away that which was ſowne in his heart.*

To theſe who do not keepe the Commandements of *God*, the Diuell becommeth ſo rigorous a Maſter, that they muſt not onely doe what hee will, but alſo beleeue, meditate, and thinke what he will: ſo, that if either they happen to reade any pious Booke, or heare any Chriſtian Speech, Sermon, or Exhortation; the Diuell will not permit them to thinke vpon it long: but dwelling in their hearts, preſently ſnatcheth it out of their memorie, and fantaſie,

and

and putteth in of his owne ſuggeſtions: that they can neuer haue, for any long ſpace, any one good thought; but muſt be occupied continually in thinking vpon ſuch things as it ſhall pleaſe the Deuill to ſuggeſt vnto them, and ſowe in their hearts and ſoules: As further witneſſeth our Sauiour, ſaying; *He that ſoweth the good Seed,* Mat. 13. 37 *is the Sonne of Man* (our Sauiour) *and the Cockle are the Children of the wicked one,* (who doe the workes of their Father the Diuell) *and the Enemie that ſowed them, is the Diuell.*

The Diuell, according to the teſtimonie of our Sauiour, hath ſuch power and authoritie ouer thoſe, who doe

not keepe the Commaundements of *God*, that he ſoweth in their hearts, for the moſt part, what he pleaſeth; inſomuch, as they muſt not haue a thought long remayning there, that is not of his planting and ſowing. And from hence ariſeth their aſſuredneſſe of ſaluation, without keeping the Commaundements of *God*, and the feeling of the Spirit, as they call it; which is a ſenſible delight, ſtirred vp by the Diuell in the concupiſcible & inferior part of their ſoules: whereby hee puffeth them vp with ſuch ſwelling pride of minde, and ſelfe-conceit of themſelues, of being endued with the holy *Ghoſt*, as that preſently they contemne the iudgement, authoritie,

thoritie, and knowledge of all others, as inferiour to their owne, and of leſſe certaintie, then is their feeling of the ſpirit: Inſomuch, as though you alledge vnto them the Oathes of *God*, and Promiſes, and Prophecies of both Teſtaments, Councels, Fathers, and experience of former Ages, nothing will preuaile againſt their priuate ſpirit; it telleth them, that the whole Church, generall Councels, ancient Fathers, & all others, may be deceiued; but they are aſſured, they are not. And thus deceiued by the Diuell, they liue in this life in a kind of frenzie of ſpirit, in ſpirituall things; like the Diuels in Hell, who being confirmed in pride, and malice, thinke well

of themſelues, and baſely of all others.

For the ſixt and laſt Miſerie of this people in this life, wee put their Blindneſſe; which is ſo great, that liuing in all theſe Miſeries, they cannot ſee them, to haue compaſſion of themſelues: And who is more miſerable, then he that is in miſerie, and in danger to fall into eternall miſerie, and yet can haue no compaſſion of himſelfe. Man, beeing a reaſonable creature; and Sinne, and breach of the Commaundements of *God*, being a worke done, or made, againſt reaſon; and it being a naturall thing, for one contrarie to deſtroy the other: Hereupon it commeth to paſſe, that

that thoſe who liue in breach of the Commaundements of *God*, become blinde in their vnderſtandings, and void of the true light of reaſon, and true diſcourſe of things paſſed, or to come; and ſo, as blinde men, without diſcourſe, or apprehenſion, of Dangers, *Doe ſpend their dayes in ſenſuall pleaſures, and in an inſtant deſcend into Hell.* 2. Cor. 4. 4. *The God of this World* (ſaith Saint *Paul*) *hath blinded the eyes of the Infidels, that the illumination of the Goſpell of the glorie of Chriſt, who is the Image of God, might not ſhine to them.* That which euerie one loueth, hee eaſily ſeeth, and embraceth; and that which hee loueth not, though it be before him,

he will flye from it, and not ſee it; and being impoſſible for theſe, as they confeſſe, to loue *God* with all their hearts; it is impoſſible for them to ſee or know his Truths. So
Io 8.17. our Lord ſaid, *If any man will doe the will of him that ſent me* (loue *God* with all his heart) *he ſhall vnderſtand of the Doctrine, whether it be of God.*
Io.14.23. Againe, *If any one loue me, he will keepe my Word.* Againe,
1.Io.2.4. *He that ſaith he knoweth God, and keepeth not his Commaundements, is a lyar.* Againe,
Io.3.20. *Euery one that doth euill, hateth the Light;* hateth our *Sauior*, who
Io.9.6. is (as he ſaith) *the Light of the World.* And what canſt thou expect from the haters of Light, but Doctrine of Darkneſſe, and Miſerie?

Our

Our *Sauiour* ſpeaking of their Miſeries in the other life, ſaith, that receiuing his Curſe, they ſhall goe *into fire euerlaſting, which was prepared for the Diuell and his Angels:* that is to ſay, they ſhall goe into Hell; which is, as the Prophet *Iſay* ſaith, *A profound and ſpacious roome: His food is fire, and ſtore of wood; the breath of our Lords mouth doth kindle the ſame, like a maine Riuer of Brimſtone:* And there, bound hands and feet, they ſhall lye in a Bed of Moathes, couered ouer with a Couerlet of Wormes, or Lice, and bee deliuered vp into the hands of the Diuels, to poure out the wrath, vengeance, and rage of *God* Almightie vpon them: as is manifeſt

Mat. 25.

Iſa. 30.

by the Scriptures, ſaying,
Mat. 22. 13. *Bind his hands and feete, and caſt him into vtter darkeneſſe.*
Pſ. 149. Againe, *This glorie is to all his Saints, to doe reuenge in the Nations, chaſtiſement among the Peoples, to bind their Kings in Fetters, and their Nobles in*
Pſ. 139. *Iron Manicles.* Againe, *Thou ſhalt caſt them downe into fire: in miſeries they ſhall not ſtand*
Iſa. 14. *vp.* Againe, *Thy Pride is drawne downe into Hell, thy Carkas is fallen, the Moathe ſhall be ſtrowed vnder thee, and Wormes ſhall be thy Couering:* And lying thus, in this wofull and lamentable eſtate, they ſhall be giuen vp into the hands of Diuels, to heape yet more Torments vpon them; as witneſſeth the holy
Eccl. 39. *Ghoſt*, ſaying, *There are ſpirits*

crea-

created to reuenge, and in their furie, they haue fortified their Torments. When the finall Day ſhall come, they ſhall poure forth the force and rage of him that created them; *Fire, Haile, Famine, Death, teeth of Beaſts, Scorpions, and Serpents.* And beſides theſe Torments, their *Eyes* ſhall be tormented with vgly ſhapes of Diuels, together with the horror of the Place; wherein, as *Iob* ſayth, *no order, but a perpetuall horror doth remaine.* Their *Eares* ſhall be tormented with horrible Schrikes, Lamentations, Rorings, Curſes, and Blaſphemies of Diuels, and damned Soules. *He loued Curſing* (ſayth the Prophet) *and it ſhall come to him; and he would not Bleſſing, and it ſhall be farre from him:*

Iob. 10. 21.

Pſ. 108.

in

in all eternitie, he ſhall neuer heare any. Their *Noſes* ſhall be tormented with ſtinke:

Isa. 3. 24. *For ſweet ſauour* (ſayth the Prophet *Iſay*) *there ſhall be ſtinke*. The curſed Carkas of one damned man in Hell, for want of charitie, ſhall ſtinke worſe then all the carrion vpon the Earth: ſo imagine, if thou canſt, what a peſtiferous ſtinke all the carkaſſes of the damned together, ſhall make. Their *Taſte* ſhall be tormented with raging hunger, and thirſt, and yet they ſhall neuer taſte ſo much as one

Luc. 16. drop of Water to coole their Tongues. Their *Touch*, and whole bodie, ſhalbe ſcorched with fire, & gnawne vpon by

Isa. 14. wormes. Their *Phantaſie* ſhall be frighted with vgly formes.

Their

Their *Memorie* ſhalbe afflicted with a perpetuall memoric, and a continuall thinking vpon their miſeries and torments; alwaies ſo preſent, as that they cannot poſſibly forget them, for that they are eternally the ſame. Their *Vnderſtandings* ſhall be vexed with frenſie, folly, and ignorance, according to the ſaying of the Prophet; *Our Lord from Heauen ſhall laugh them to ſcorne.* Their *Wills* ſhall bee tormented with the loſſe of eternall weale, and the poſſeſſing of eternall woe: And thus confirmed in this rufull eſtate, without hope of euer finding any alteration, comfort, or change, *The ſmoake of their torments ſhall aſcend vp for euer, and euer.* Pſ. 2. Apo. 14.

And

And this is ſufficient for to ſhew vnto thee, deare Reader, the miſerable eſtate of theſe, who liue and die in the breach of the Commandements of *God*; that if the loue of thy owne good and content doe not moue thee to keepe them; yet, the feare of miſerie, and torments, may winne thee to obſerue them, that thou maieſt by one meanes, or other, attaine vnto the *Eaſe, Reſt, Repoſe, Content*, and *Happineſſe*, which I hearteley wiſh vnto thee.

CHAP.

CHAP. XV.

That the Happie, Elect, and Iuſt, and all thoſe who ſhall be ſaued, ſhall keepe the Law, loue God with their whole hearts, and their Neighbours as themſelues.

FIrſt, it is an horror to Nature, that any man ſhould be truely Happy, or Content, who keepeth not the whole Law, or Commandements of *God*: as, that a Fornicator, Adulterer, Drunkard, Man-killer, Vſurer, Extortioner, Periured perſon, or Hater of *God*, ſhould be receiued into Heauen, or liue with any Content vpō earth: for, becauſe we ſee, that ſuch as are guiltie of theſe crimes,

crimes, and publikely profeſſe in print, that they cannot loue *God* with all their hearts, or liue chaſt according to the Law, are not content to be ſtiled, or called, haters of *God*, Adulterers, or Fornicators; becauſe of the repugnance, which Nature hath againſt the guilt of ſinne, and breach of the Commandements of *God*: which repugnance, forceth them to eſteeme the very ſtile, of being ſo called, as an infamous thing, and badge of vnhappineſſe.

If the guilt of ſuch ſinnes were not a horror to Nature, there would be no repugnance in ſuch as profeſſe, they cannot loue *God*, or liue chaſt, to be ſtiled haters of *God*, fornicators,

nicators, and adulterers: But they would like well of thoſe names, more then of others, as moſt agreeable to their Natures, and correſpondent to their Faith, and Religion.

And if the onely ſtyling of men, with theſe names, of fornicators, and haters of *God*, which is but an extrinſecall denomination; bee ſo diſguſtfull, that no man, though guiltie of the crime, for the good opinion, fame, and eſtimation, he deſireth to haue before men, will be content to take them for his name, and be generally counted a fornicator, or hater of *God*: how much more will the vgly guilt and crime of ſinne it ſelfe, be diſguſtfull, before men,

men, Angels, and *God* Almighty.

Whereby it is manifeſt to reaſon, that no man, liuing with the guilt, or ſtaine, of the breach of any one Commandement in his ſoule, can euer bee Content, or Happy, in this life, or in the other: but that the Happy, Iuſt, and Elect, ſhall keepe the Commandements of *God*, loue him with all their hearts, and their Neighbours as themſelues.

And with this reaſon agreeth the conſent of both the Old, and New Teſtament, ſaying, *Our Lord thy God will Circumciſe thy heart, and the heart of thy Seede, that thou mayeſt loue*

Deut. 31. 6.

our

our Lord thy God in all thy heart, and in all thy ſoule, that thou mayeſt liue. Againe, *And I will giue them one heart, and will giue a new ſpirit in their bowels, and I will take away the ſtonie heart out of their fleſh, and giue them a fleſhy heart, that they may walke in my Precepts, and keepe my Iudgements, and doe them; and they may bee my People, and I may bee their God.* Againe, *This ſhall bee the Couenant that I will make with the houſe of Iſrael, After theſe daies, (ſaith our Lord) I will giue my Law in their Bowels, and in their hearts I will write it: And I will be their God, and they ſhall bee my People.* And, Saint Paul

Ezek. 11. 19.

Ier. 31. 33.

Heb. 8. 10.

Heb. 10. 15.

Paul making mention of this Propheſie, affirmeth, that the foreſaid words of *Ieremy* are to be verified vpon Chriſtians, ſaying; *Our Lord hath obtained a better Myſterie,* (then *Moyſes*) *by ſo much as he is Mediator of a better Teſtament, which is eſtabliſhed in better promiſes. For if the former had beene void of fault, there ſhould not certainely a place of a ſecond beene ſought: for blaming them, he ſaith; Behold, the daies ſhall come, ſaith our Lord, and I will conſummate vpon the houſe of Iſrael, and vpon the houſe of Iuda, a new Teſtament. For this is the Teſtament which I will diſpoſe to the houſe of Iſrael, after theſe daies, ſaith our Lord, giuing my Lawes in their minde, and in their heart will I ſubſcribe*

them;

them; and I will be their God, and they ſhall be my people. Whereupon the Prophet *Dauid* ſaith: *The mouth of the iuſt ſhall meditate wiſedome, and his tongue ſhall ſpeake iudgement. The law of God is in his heart: and his ſteps ſhall not be ſupplanted.* Againe, *The Iuſtice of our Lord, is vpon the Childrens Children, to them that keep his Teſtament, and are mindfull of his Commandements, to doe them.* Pſ.36.30. Pſ.102.17.

The Prophet *Iſay* ſpeaking of the eſtate of our Catholike Church to come, ſaith, *All thy Children, taught of our Lord, and a multitude of peace to thy Children, and in Iuſtice thou ſhalt be founded*, in keeping the law which is iuſt, *iuſtified in it ſelfe*: Whereupon Iſa.54.13. Pſ.18.

our

our Lord ſaith; *That he came not to breake the Law, but to fulfill it*, and giue grace vnto euery one, to loue *God* with all their hearts, and their Neighbours as themſelues; without the which no man can be ſaued: as witneſſeth our Sauiour, ſaying, *If thou wilt enter into life, keepe the Commandements.* Againe, *He that doth the will of my Father, which is in Heauen, he ſhall enter into the kingdome of Heauen.* Againe, *Whoſoeuer ſhall doe the will of my Father that is in Heauen, he is my brother, and ſiſter, and mother: For this is the will of God, your ſanctification, that you abſtaine from fornication, that euery one may know to poſſeſſe his veſſel in ſanctification and honour, not in the*

Deut. 30. 6.

Luc. 7. 21.

1. Theſſ. 4. 5.

paſſion

paſſion of luſt, as alſo the Gentiles that know not God; and that no man ouergoe nor circumuent his brother in buſineſſe, becauſe our Lord is the Reuenger.

And according to this, Saint *Auguſtine* ſaith, *Hold it moſt firmely, and doubt not any waies, that not all which are baptiſed within the Catholike Church, ſhall receiue life euerlaſting, but they which being baptiſed, liue well, that is, which haue abſtained from the vices and deſires of the fleſh: For the kingdome of Heauen, as faithleſſe Heretikes, and Schiſmatikes, ſhall not haue; ſo ſinfull Catholikes cannot poſſeſſe.* Aug. de fide ad Petrum.

And our *Sauiour* praying for vs, ſaith, *And not for the Apoſtles onely do I pray, but for them* Io. 17. 20.

them alſo, that by their word ſhall beleeue in me; that they all may be one, as thou Father in me, and I in thee; that they alſo in vs may be one (by Charitie) *that the world may beleeue, that thou diddeſt ſend me*, to fulfill the Promiſes, which ſay, *This ſhall be the Couenant I will make with the houſe of Iſrael: After theſe daies, ſaith our Lord, I will giue my Law in their bowels, and in their hearts I wil write it, &c.* and ſo concludeth his prayer, ſaying; *I will, that the loue wherewith thou haſt loued mee, may be in them, and I in them.*

Ezek. 11. Deut. 30. Ier. 31. Heb. 10. Io. 17. 26.

Whereby is manifeſt, that the Elect, and all thoſe who ſhall be ſaued, ſhall keepe the Law, loue *God* Almightie with their whole hearts, and their Neighbours as themſelues.

CHAP. XVI.

What it is to be content and happie, and how Content, and Happineſſe, conſiſteth in louing God Almightie with all our hearts, and our Neighbour, for Gods ſake, as our ſelues.

WE ſee by experience, that then euery one is well pleaſed, when he hath that which he loueth, and loueth that which he ought. Of all the affections in the ſoule, Loue is the ſtrongeſt; inſomuch, as Loue is ſaid to be as ſtrong as Death; and Iealouſie, or feare, to loſe that which wee loue, is ſaid to be as hard as Hell: euery Cant. 8.

one beeing ſo loth to part from that which he loueth, that of all paines it is the greateſt. So that in Loues motion, are ſatisfied and filled all the other affections of our ſoules: for who is delighted, but in that which he loueth? or who hateth, flyeth, or is ſorrowfull, but for ſome euill, which may ſeparate him from the good he loueth? or who hopeth, or deſpaireth, but in the difficultie he findeth in obtaining the good he loueth? or who feareth, dareth, or is angrie, but at the euill which oppoſeth it ſelfe to the good he deſireth? ſo that in Loues motions are complete all our happineſſe, and affections. *If a man ſhall*

Cant. 8. *giue all the ſubſtance of his houſe*

for

for loue, as nothing he will diſpiſe it. He is violently carryed, whom loue driueth; and he was neuer poore, or diſcontent, that found what he deſired: and all ſo earneſtly deſire that which they loue, as aske of any one whoſoeuer, what is that which hath greateſt force with him? and he will anſwere, his loue, and pleaſure: Yet all the pleaſures which a man can take, are in ſome ſpeciall, good, that is, honeſt, profitable, and delightfull; for he that deſireth that which is diſhoneſt, is aſhamed; he that deſireth that which is not profitable, looſeth; and he that deſireth that which proueth not delightfull, repenteth; and he that obtaineth that which is

honeſt, and yet hath not in it all honeſtie, is defectiue; and hee that obtaineth that which is profitable, yet hath not all the profit that he is capable of to receiue, is ſtill poore; and hee that hath that which delighteth him, and yet not all delights, wanteth: whereby we gather, that the good which may giue vs complete content, may be of all things honeſt, the moſt honeſt; of all things profitable, the moſt profitable; and of all things delightfull, the moſt pleaſing: and yet one it muſt needes be; for if in one thing I ſhould loue honeſtie, and in another, profit, I ſhould be diuided; and diuiſion weakeneth loue, breaketh affection,

and

and bringeth affliction. Againe, this one thing muſt be euery where, and in all places preſent vnto me; otherwiſe I could not alwaies, and in all places, be preſent vnto it, and happie.

Whereupon I answere, that according to the light of naturall reaſon, Content doth not only conſiſt in Loue, but in louing one thing, which hath in it, all honeſtie, profite, and pleaſure, and all other things for it; and that one thing is to be euery where, and in all places, which is, *God* Almightie, call it what you will, *This is my God, and I will glorifie him; the God of my Fathers, and I will exalt him*; who is moſt high, Exod. 15. 2.

moſt ſweet, moſt potent, moſt mercifull, moſt iuſt, moſt ſecret, moſt preſent, moſt ſtrong, moſt incomprehenſible, moſt wiſe, moſt beautifull, moſt happie; of infinite Honeſtie, Wiſedome, Beautie, Content, and Happineſſe: who giueth all that any hath, and yet is neuer the poorer; and accepteth what is giuen him, and yet is neuer the richer: in louing him, and all other things for him, conſiſteth all our *Eaſe*, *Reſt*, *Repoſe*, *Content*, and *Happineſſe*.

O deceiued ſonnes of Men! you ſeeke *Eaſe*, *Reſt*, and *Content* in the Earth, and it is in your inward ſoules: turne, ſinners, into your hearts, and there you ſhall finde it; it is with-

within you, and you are without your ſelues; it is preſent to you, and you are abſent to it; it is before your faces, and you put your ſelues vpon your backs; you ſeeke for it without, and it is within your hearts: as witneſſeth the Prophet *Dauid*, ſaying, *God of my heart, and God my portion for euer*; and in all places, more preſent to you, then you are to your ſelues: *For in him wee liue, and moue, and bee.* Pſ.72. Act.17.28.

This is thy *Reſt*, *Repoſe*, *Content*, and *Happineſſe*, *The kingdome of Heauen, the iuſtice of our Lord, to loue thy God from thy whole heart, and with thy whole ſoule, with thy whole minde, and thy Neighbour as* Mat.6.33. Mat.22.37.

Mat. 22. 38. *thy ſelfe.* On theſe two Commaundements (as our Lord ſaith) doe depend *the whole Law & the Prophets*; this is the *Mirth, Ioy, Peace,* and *Content,* which is not giuen to the wicked, but to ſuch as ſerue *God* gratis, whoſe *Ioy* and *Content* he is.

Au. li. Con. 10. c. 22. *This is happie life, O Lord, to reioice in thee, of thee, for thee; this is it, and other there is none.*

Iſa. 55. *O all ye that thirſt, come to the waters, and you that haue no ſiluer, make haſt, buy and eate, come buy without ſiluer, or without any exchange, wine, and milke: why*

Boetius li. 2. Pro. 4. *beſtow you ſiluer, & not for bread, and your labour, and not for ſatietie. O mortall men! why ſeeke you for your happineſſe abroad, which is placed within your*

Iſa. 55. *ſelues? Hearing, heare you me, and*

and eate that which is good, and your ſoules ſhall bee delighted with fatneſſe; with content vpon Earth, and happineſſe for all eternitie in Heauen. *Bleſſed is the man whoſe will is in the Law of our Lord, and in his Law ſhall meditate day and night; all things whatſoeuer he ſhall doe, ſhall proſper.* Pſ. 1. *To them that loue God, all things cooperate vnto good, to ſuch as according to purpoſe, are called to bee Saints.* Rom. 8. 28. Loue thou *God* Almightie with thy whole heart, and thy Neighbour for *Gods* ſake, as thy ſelfe, and all things will be pleaſing, all things delightfull, all things profitable, all things that to thee, which thou wouldeſt deſire, orwiſh in Charitie,

or the loue of *God*, and our Neighbour, is ſatisfied, and filled all our affections. *Charitie is the bond of perfection*, which comprehendeth in it all other vertues. *Charitie is patient, is benigne; Charitie enuieth not, dealeth not peruerſly; is not puffed vp, is not ambitious, ſeeketh not her owne, is not prouoked to anger, thinketh no euill, reioiceth not vpon iniquitie; but reioiceth with the truth, ſuffereth all things, beleeueth all things. Charitie neuer falleth away, is profitable to all things, hauing promiſe of the life that now is, and of that to come.*

Col. 3. 14.

1. Cor. 13. 4.

1. Tim. 4. 8.

1. Whereupon, Saint *Auguſtine* ſaith, *The Apoſtle Paul, when againſt the workes of the fleſh hee would commend the fruits*

Tract. 8. in Ioan, initio.

fruits of the ſpirit, put Charitie as head, ſaying, the fruits of the ſpirit is Charitie, and then putteth the reſt in order, as riſing from this head, and bound to it; which are, Ioy, Peace, Longanimitie, Benignitie, Goodneſſe, Faith, Mildneſſe, Continence, Chaſtitie. Which the Saint ſhewing to be true, by experience, addeth, *For who doth well reioice, but he who loueth ſome good wherein he may reioice? who hath any true friendſhip or peace with any, but with him whom he ſincerely loueth? who doth long perſeuere in doing good workes, vnleſſe he be hot in louing? who is benigne, but he that loueth thoſe whom hee may helpe? who is good, vnleſſe hee bee made by louing? who*

is

is faithfull to ſaluation, but by that faith which worketh by loue? who is courageouſly meeke, but whom loue doth moderate? who doth abſtaine from that which may make him filthie, but hee that loueth ſomething, by which hee may be honeſted? Worthily therefore doth our good Maſter ſo often commend Loue, as though it were onely to be commended; without the which, other goods can nothing profite vs, and which cannot bee had without other goods, wherewith a man is to bee made good: ſo Saint *Auguſtine.*

And according to theſe words of Saint *Auguſtine*, are the words of Saint *Paul*, ſaying, *Circumciſion is nothing,*

thing, and Prepuce is nothing, 1.Cor.7.19.
but the obſeruation of the Commaundements of God. Againe, *In Chriſt Ieſu, neither Circumciſion auaileth ought,* Gal.5.5.
nor Prepuce, but Faith that worketh by Charitie. Againe, 1Theſ.3.12.
Our Lord multiplie you, and make your Charitie abound one towards another, and towards all men, as we alſo in you, to confirme your hearts without blame, in holineſſe, before God, and our Father, in the comming of our Lord Ieſus Chriſt, with all his Saints: Who, when hee ſhall come to Iudgement, if wee will beleeue himſelfe, ſhall condemne to euerlaſting paines all thoſe who wanted Charitie towards their Neighbours, and haue broken this

Pre-

Precept, *Thou ſhalt loue thy Neighbour as thy ſelfe.* Iewes, Gentiles, and Heretikes, who doe not beleeue the Oathes of God, and the Faith planted by our Lord, *are alreadie iudged, becauſe they doe not beleeue in the Name of the onely Sonne of God:* And ſhall ariſe onely to receiue their finall doome, and damnation, with ſuch Catholikes as had Faith, but wanted Charitie, *To feede the hungrie, giue drinke to the thirſtie, harbour the ſtranger, couer the naked, viſit the ſicke,* &c. *Theſe* (for all their faith, if we will beleeue the Iudge himſelfe) *ſhall goe into puniſhment euerlaſting, which was prepared for the Diuell and his Angels:* But the Iuſt, ſuch as feede the hungry, giue drinke

Ioh. 3. 18.

Mat. 25.

to

to the thirſtie, &c. *ſhall go: into life euerlaſting*; according to the Prophecies, *Our Lord keepeth all that loue him, and he will deſtroy all ſinners.* Where-upon S. *Paul* ſayth, *That the end of the Precept is Charitie, from a pure Heart, and a good Conſcience, and a Faith not fained.* From a pure Heart; according to the words of our Lord, *Happie are the cleane of heart, for they ſhall ſee God:* and a good Conſcience; according to the words of S. *Peter*, *With modeſtie, and feare, hauing a good Conſcience; that in that which they ſpeake euill of you, they may be confounded, which calumniate your good conuerſation in Chriſt*: A Faith not fained; not ſuch a Faith as Proteſtants haue: who faine,

Pſ. 144.

1. Tim. 1. 5.

Mat. 5. 8.

1. Pet. 3. 15.

faine, that they are aſſured to be ſaued, without keeping the Commaundements of *God*; when neither the *Apoſtles*, nor *Prophets*, make any mention of any ſuch thing: but a Faith founded vpon the Doctrine of the *Apoſtles and Prophets*,

Ephe. 2. 20. *Ieſus Chriſt himſelfe being the higheſt corner Stone*; A *Faith*,

Rom. 3. 31. which doth *eſtabliſh the Law*; a *Faith* conioyned to a good Conſcience: according to the

1. Tim. 1. 19. words of S. *Paul*, *Hauing Faith and a good Conſcience*; *which certaine repelling, haue made ſhipwracke about the Faith.*

Saint *Auguſtine* ſpeaking of this definition of Charitie,

Tract. 8. in Ioan. ſayth, *Charitie is our fruit; which the Apoſtle defineth, of a pure Heart, and a good Conſcience, and a Faith not fained:*

by

by this we loue one another, by this wee loue God; neyther ſhould wee loue one another with true loue, but by louing God: For euery one doth loue his Neighbour as himſelfe, if hee loue God; for if hee doe not loue God, hee doth not loue himſelfe.

Since all *Content* and *Happineſſe* conſiſteth in louing of *God*, and all other things for *God*; hee depriueth himſelfe of all true good and content, who doth not loue *God* with all his heart: as in another place, the ſaid Saint further confeſſeth, ſaying; *Let vs heare O Chriſt, what end* (or reſt) *of goods thou preſcribeſt vnto vs, that is without all controuerſie, the end, or reſt; to which thou commandeſt vs to encline vnto with all loue.* De mo ib. Ecc. Catho.

Thou

Mat.22.37. *Thou ſayeſt, thou ſhalt loue the Lord thy God from thy whole heart, and with thy whole ſoule, and with thy whole mind. Thither we are altogether to tend; to that all our Counſels are to be referred; the chiefeſt of all good, God is vnto vs. God is to vs the chiefeſt good; neither are we to remaine lower, nor yet to ſeeke any thing beyond him. The one is dangerous, and the other is nothing. The following of God, is the deſire of Happineſſe; and the attaining God, Happineſſe it ſelfe: and we follow him, by louing him; and attaine to him, when we are not altogether made that which he is; but adorned with his vertue, and ſanctitie, we are neere vnto him, and touch him after a wonderfull and vnderſtanding manner.*

Againe,

Againe, *For what other thing ſhould be the chiefeſt good of Man, but that, to which to cleaue vnto, maketh moſt happie: and that is onely God; to whom, verily, we cannot cleaue vnto but by Loue and Charitie. And if Vertue doth lead vs to happie life; I would affirme, Vertue to be nothing elſe, but the caſting of all our loue vpon God. And therefore I will not doubt, to define theſe foure* (Cardinall) *Vertues after this manner: That Temperance ſhould bee Loue, giuing it ſelfe wholly to him that is beloued; Fortitude to be Loue, eaſily ſuffering or enduring all things for the thing beloued; Iuſtice to be Loue, ſeruing onely the beloued, and therefore rightly ruling; Prudence to be Loue, wittily ſeparating and*

Aug. de moribus Ecc. Catho.

and diſcerning thoſe thinges wherewith it is helped, from thoſe by whom it is hindered. But we ſay, that this loue is not of what thing ſoeuer, but of God, that is to ſay, of the chiefeſt Good, chiefeſt Wiſedome, chiefeſt Concord: Wherefore wee may alſo, after this manner, define theſe foure (Cardinall) *Vertues, and ſay, That Temperance is Loue, preſeruing it ſelfe whole and vnſpotted to God; Fortitude to be Loue, patiently ſuffering all things for God; Iuſtice to be Loue, onely ſeruing God, and for his ſake, well gouerning other things which are vnder his charge; Prudence to be Loue, well diſcerning theſe things wherewithall it is helped into God, from theſe by which it may be hindered.*

Againe,

Againe, *Charitie is the moſt true, the moſt full, and moſt perfect Iuſtice; vnperfect Charitie is vnperfect Iuſtice, encreaſed Charitie is encreaſed Iuſtice, perfect Charitie is perfect Iuſtice: but we vnderſtand Charitie from a pure Heart, and a good Conſcience, and a Faith not fained; which then is the moſt perfect that it can be in this life, when for the loue of it, life is deſpiſed.* So Saint *Auguſtine.* Aug. de Nat. et gra. ca. 42. ibi. ca. 70.

Whereupon the Councell of *Trent*, *Seſſ.* 6. *ca.* 7. ſaith, *Although none can be iuſt, but to whom the mercies of the Paſſion of our Lord Ieſus Chriſt are communicated; that yet is done by the iuſtification of the wicked, whiles by the merite of his moſt holy Paſſion, the*

the Charitie of God, by the holy Ghoſt, is powred into the hearts of them who are iuſtified, and doth inhere in them. Whereupon, in Iuſtification, with remiſſion of ſinnes, a man doth receiue all theſe, infuſed together, by Ieſus Chriſt; to whom he is ingraffed by Faith, Hope, and Charitie: For Faith, vnleſſe Hope be added vnto it, and Charitie, neither doth perfectly vnite with Chriſt, neither doth it make a liuing Member of his Bodie. And according to this, are the words of S. *Paul*, ſaying of Loue, *That it is the fulneſſe of the Law*; Diuine Loue, or Charitie, comprehendeth in it all other Vertues, fulfilleth the whole Law, or Commandements of God. *If there be any other Commandement, it is com-*

Rom. 13. 10.

Rom. 13.

comprehended in this word, Thou ſhalt loue thy Neighbour as thy ſelfe: The loue of thy Neighbour worketh no enill. So Saint *Iohn* ſayth, *Euery one that is not iuſt* (that keepeth not the Commandements) *is not of God; and he that loueth not his Brother: becauſe this is the Annunciation, which you haue heard, from the beginning, That you loue one another.* Againe, *In this all men ſhall know that you are my Diſciples, if you haue loue one to another.* Whereupon Saint *Auguſtine* ſayth, *Therefore Loue onely diſcerneth betweene the ſonnes of God, and the ſonnes of the Diuell: All ſigne themſelues with the ſigne of the Croſſe of Chriſt; all anſwer, Amen; all ſing, Alleluia; all are Baptized; all come to the*

1. Ioh. 3. 10.

Ioh. 13. 35.

In 1. Ep. Ioa. tract. 5.

the Church, and build the walls of Churches. The ſonnes of God are not diſcerned from the ſonnes of the Diuell, but by Charitie. Thoſe who haue charitie, are borne of God; thoſe who haue not charitie, are not borne of God. Haue a great Iudgement, haue a great Diſcretion, or haue what thou wilt, if this thou haſt not, the other doe nothing profit thee. Whereupon the Prophet *Dauid* ſaith, *Bleſſed are the immaculate in the way, who walke in the Law of our Lord*; and loue God with all their hearts, and their Neighbours for Gods ſake, as themſelues: *Bleſſed are they that ſearch his teſtimonies, that ſeeke after him with all their hearts*; for they ſhall be *happie* vpon Earth, and eternally *bleſſed* in Hea-

Pſ. 118. 1.

Pſ. 118. 2.

uen:

uen: according to the words of our *Sauiour*, ſaying, *Bleſſed are the poore in ſpirit*; ſuch as haue left all things for the loue of *God*: *Bleſſed are the meeke*; ſuch as for his loue, learne meekeneſſe of him: *Bleſſed are they that mourne*; for that they haue offended *God*, and broken his Law: *Bleſſed are they that hunger and thirſt after Iuſtice*; the keeping of the Law: *Bleſſed are the mercifull*; who feede the Hungrie, giue drinke to the Thirſtie, cloathe the Naked, &c. *Bleſſed are the cleane of heart*; ſuch as haue Charitie: which S. *Paul* defineth to be, *of a pure Heart, a good Conſcience, and Faith not fained*. *Bleſſed are the Peace-makers*; ſuch as teach men, to loue

Mat. 5. 3. Mat. 19. 29.

Mat. 11. 29.

their Neighbours as themſelues; thereby to take away all Suites, and Controuerſies: no man commencing a Suit againſt himſelfe. *Bleſſed are they that ſuffer perſecution for Iuſtice*; out of their loues to *God*, defending his Honor, the fulfilling of his Oathes, and ſeeking inuiolably to keepe his Commandements.

Whereupon we conclude, that in the louing of *God* Almightie, *with our whole hearts, and with our whole ſoules, and with our whole mindes, and our Neighbour* (for *Gods* ſake) *as our ſelues*; conſiſteth all our *Eaſe, Reſt, Repoſe, Content*, and *Happineſſe*. So *God* graunt thee (deare Reader) abundance of Charitie towards *God* and

man,

man, that thou mayeſt be abundantly happie.

CHAP. XVII.

Of the temporall Bleſſing, and Contentments, which ſuch enioy, as loue God with their whole hearts, and their neighbour for Gods ſake, as themſelues.

HAuing eſtabliſhed our Doctrine, of *Content* and *Happineſſe*, and ſufficiently ſhewed, that it conſiſteth in *Charitie, from a pure Heart, and a good Conſcience, and a Faith not fained*, which comprehendeth in it, all other vertues; and alſo hauing ſhewed thee,

how thou mayeſt become charitable: now it reſteth to ſet downe, the *Bleſſings, Repoſe,* and *Happineſſe,* which we may by Gods grace, attaine vnto, by the practiſe of this Doctrine, The loue of *God* with all our hearts, and our neighbour for *Gods* ſake, as our ſelues. And firſt, it is neceſſarie to ſpeake of temporall bleſſings, and contentments; and after, of ſpirituall, and eternall.

The practiſe of this our Doctrine (of louing *God* with all our hearts, and our neighbours for Gods ſake, as our ſelues) yeeldeth ſuch abundance of temporall *Happineſſe,* and *Content,* as that it taketh away all the cauſes of temporall diſcontent, and miſeries,

from

from amongſt men, and planteth in their places, all temporall *Happineſſe*, and *Contentments:* for ſuppoſed, that this our Doctrine were practiſed amongſt men, and that euerie one would loue *God* with all his heart, and his neighbour for *God*, as himſelfe; firſt, it would take away all Vſurie, Theft, Murder, Fornication, Adulterie, Suits in Law, Sects, Controuerſies, Rebellions, Conſpiracies, Enuie, Hatred, Malice, Emulations, Oppreſſions, Contentions, and whatſoeuer miſerie is in any Kingdome, State, or Commonwealth; and all the euils which are prohibited and forbidden by Lawes. For if we did loue *God* Almightie with all our hearts, wee

ſhould be verie ſorrie to offend him: As wee ſee by experience; euerie one hath great care, not to offend him whom hee loueth. So, if men loued *God* Almightie with all their hearts; there would bee no ſuch ſinnes committed, as are ſpoken of in the Tenne Commaundements, or in anie other Ciuill, or Common Law: According to the wordes of our *Sauiour*, ſaying; *If any loue mee, hee will keepe my Word.* Againe, *Hee that loueth me not, keepeth not my wordes.* So, eſtabliſh the loue of *God* in the hearts of men; and you take away all Idolatrie, Theft, Fornication, Adulterie, Couetouſneſſe, Extortion,

Ioh. 14. 23.

Io. 14. 24.

tortion, Iniuſtice, Sinne, and Wickedneſſe, forbidden by any Law: To the verifying of the vvordes, ſpoken by the Prophet *Iſay*, ſaying; *Iuſtice ſhall be the girdle of his Loynes; and Faith, the girdle of his Reynes: The Wolfe ſhall dwell with the Lambe, and the Leopard ſhall lye with the Kid: The Calfe, and Lion, and Sheepe, ſhall abide together; a little child ſhall leade them: The Calfe, and the Beare, ſhall feede; their young ones ſhall reſt together: And the Lion ſhall eate Straw, as it were an Oxe: And the Infant, from the Breaſt, ſhall be delighted vpon the hole of the Aſpe:* Iſa. 11. 5.

and he that is weyned, ſhall thruſt his hand into the hole of the Cockatrice. They ſhall not hurt, and they ſhall not kill in all my holy Mountaine; becauſe the Earth is repleniſhed with the knowledge of our Lord, the loue of *God*, and Man: for *he that ſaith, he knoweth God, and keepeth not his Commaundements, is a lyar, and the truth is not in him.* Where-by thou ſeeſt, deare Reader, that the practiſe of our Doctrine, taketh away all temporall miſeries, and wretchedneſſe, from amongſt men; inſomuch, as if that it vvere practiſed, there vvould bee no neede of Lawes, nor any vſe of any Lawyers.

1. Ioh. 2. 4.

Againe,

Againe, ſuppoſed that euerie one would loue his neighbour, as his ſecond ſelfe; then, all would relieue the poore, and euerie one would reioyce at others good, and proſperitie, as at his owne; and all ſeeke to aduance one, and one, all; and found a perfect Monarchie, in defence inuincible; and in offence, againſt the enemies of their common good, alwayes conquerors: euery one faithfully ſeconding of his companion, as his ſecond ſelfe, they would remaine inuincible; and euerie one louing his neighbour as himſelfe, euerie one would willingly ſupply, to his power, his neighbours wants; and by this

meanes they would all liue in happie and quiet temporall Content, like perfect friends, confirmed in ſociable amitie; according to the Prophecies: *Thy People all iuſt, for euer ſhall inherite the Land; the Budde of my planting, the worke of my hand to glorie: The leaſt ſhall be into a thouſand; and the little one into a moſt ſtrong Nation: the Lord, in the time thereof, will ſuddainely doe it.* Againe, *I will make thy viſitation, Peace, and thy Ouerſeers, Iuſtice; Iniquitie ſhall no more be heard in thy Land, Waſte, and Deſtruction, in thy Borders; and Saluation ſhall occupie thy Walls, and Praiſe, thy Gates.*

Iſa. 60. 21.

Iſa. 60. 18.

And

And this wee ſee fulfilled, in the Chriſtians of the Primitiue Church: Of whom it is ſaid; *The multitude of Beleeuers had one Heart, and one Soule; neyther did any ſay, that ought was his owne, of thoſe thinges which hee poſſeſſed:* And is, euen vntill this day, fulfilled in all poore reformed Religious Orders, dilated ouer the World; who neuer ſtand in need to vſe Suites, or Lawyers. And it is alſo fulfilled in all Countreyes, more or leſſe, accordingly, as they are Chriſtians Catholike, or ſtayned with ſpots of Hereſie. Act. 4. 32.

All the temporall Bleſſings of Monarchies, Kingdomes, and States, are founded

vpon

vpon the keeping of the Commaundements of *God*; according to that Pact, or Couenant, which *Moyſes* made with the people of *Iſrael*, which now wee Chriſtians
Deut. 28. are, ſaying: *If thou wilt heare the voice of our Lord thy God, that thou doe and keepe all his Commandements, which I commaund thee this day, our Lord thy God will make thee higher then all Nations that be on the Earth, and all thoſe Bleſſings ſhall come vpon thee, and ouertake thee; yet ſo, if thou heare his Precepts. Bleſſed ſhalt thou be in the Citie, and bleſſed in the Field, bleſſed ſhall be the fruit of thy Wombe, and the fruit of thy Ground, and the fruit of thy Cattell, the troopes of thy Heards, and the foulds*

of

of thy Sheepe, &c. Our Lord will raiſe thee vp vnto himſelfe, to be a holy People, as he ſware to thee, if thou keepe the Commaundements of our Lord thy God, and walke in his wayes. And all the people of the Earth ſhall ſee, that the Name of our Lord is inuocated vpon thee, and they ſhall feare thee, &c. And our Lord will make thee the Head, and not the Tayle, and thou ſhalt be alwayes aboue, and not vnder; yet ſo, if thou wilt heare the Commandements of our Lord thy God, which I commaunded thee this day, and keepe and doe them, &c.

Which wee ſee to haue beene fulfilled, in all Ages, amongſt Chriſtian People, Emperours, Kings, Empires, Kingdomes, and States: in-

ſomuch,

ſomuch, as that theſe were alwayes the moſt renowmed, happie, bleſſed, and fortunate Kingdomes, who moſt followed the Doctrine of the Catholike Church, and attended to the keeping of the Commaundements of *God*. As of *Conſtantine* the Great, Saint *Auguſtine* writeth, ſaying: *Conſtantine the Emperour, not ſuppliant to Deuils, but worſhipping the true God, receiued ſo many gifts and bleſſings from God, as none durſt preſume to wiſh: This one Auguſtus, held, poſſeſſed, and defended the whole Romane Empire. In adminiſtrating of Warre, he was iuſt, and victorious; in vanquiſhing, and repreſſing Tyrants, wonderfull proſperous: being of great yeares, he died, of ſickneſſe, and*

Cluit. Dei, li. 5. ca. 6.

and old age; his ſonnes, Emperours, to ſucceed him.

Of *Theodoſius* the elder, S. *Auguſtine* ſayth, That hee had wonderfull ſucceſſe in all his affaires, becauſe hee was a pious Catholike Emperour; that in the Battailes he fought with his Enemies, their owne Weapons, Darts, and Arrowes, were turned vpon themſelues; *God* Almightie fighting for him. De Ciuit. Dei li. 5. ca. 26.

Of *Honorius*, a moſt Catholike Emperour, S. *Auguſtine* writeth, That *God* did ſo fight for him, as in one Battaile he ſlew, of the *Gothes*, aboue a hundreth thouſand, and tooke their King, and his ſonne, priſoners; and not ſo much as one of his Armie killed, or wounded. De Ciuit. Dei li. 5. ca. 23.

Of

Of *Theodoſius* the yonger, a verie pious Emperor, writeth *Socrates*, That making his prayers to *God*, while his Armie skirmiſhed with the Sarazens, a hundred thouſand of them were driuen, by Angels, into the Riuer *Euphrates*, and there periſhed.

Lib. 7. hiſt. ca. 18.

The ſame proſperitie followed *Iuſtine* the elder, and *Heraclius*, whileſt they were Catholike Emperors; but after they became Heretikes, they neuer did any thing proſperouſly.

And to let paſſe *Charles* the Great, *Charles* the fift, and manie more Catholike Chriſtian Kings, and Emperors; who attained to proſperous ſucceſſe, in their affaires, aſwell in warre, as in peace,

peace, by being pious Catholike Princes, carefully ſeeking to keepe the Commaundements of *God:* And to ſpeake of the Kings and Princes of this Iſland.

In S. *Auſtines* time, there were ſeuen Kings heere in England: and the reſt extinguiſhed, the Crowne remained, together with the Monarchie, in the Line of the Weſt Saxons; who were, of all the reſt, moſt Catholike, and pious defendors of the keeping of the Commaundedements of *God.*

And if wee looke yet further into the eſtate of this Monarchie of England; wee ſhall finde it moſt true, that the moſt flouriſhing times, that euer England ſaw, was when

when it moſt zealouſly profeſſed Catholike Religion, and piouſly labored to keepe the Commandements of *God:* as in the reigne of *Egbert*; who firſt reduced England into a Monarchie, in the time of *Alfred* his ſonne; *Edward* the firſt, and *Athelſtan*, his ſonne; *Edmund*, *Edred*, *Edward* the Confeſſor; *Henrie* the firſt, fourth, and fifth; to the verifying of the Promiſes and Propheſies, ſaying: *I*

Iſa. 48. 18. *would thou haddeſt attended to my Commandements; thy Peace had beene as a floud, and thy Iuſtice as the waues of the Sea: And thy Seede had beene as the Sand, and the Stocke of thy Wombe, as the granell ſtones thereof: his name had not periſhed, neither had it beene deſtroyed be-*

before my face. Againe, *Whoſoeuer wil glorifie me, I wil glorifie him: and they that contemne me, ſhalbe baſe.* 1. King. 3. 30.

Whereupon the Prophet *Dauid* ſaith; *Tribulation and Diſtreſſe haue found me: Thy Commaundements are my meditation: Thy teſtimonies are equitie for euer: giue me vnderſtanding, and I ſhall liue*; by keeping them: enioying the Bleſſings and Promiſes of *God*; comfort, and helpe in all his tribulations and neceſſities. *Bleſſed are all that feare our Lord, that walk in his wayes*; *Becauſe thou ſhalt eate the labor of thy hands: Bleſſed art thou, and it ſhalbe wel with thee*; in this life, and in all eternitie: which *God* of his goodneſſe graunt thee, Reader. Pſ. 118. 143. Pſ. 127. 1.

CHAP.

CHAP. XVIII.

Of the firſt ſpirituall Content, and Happineſſe, which ſuch enioy, as loue God with all their hearts, and keepe his Commaundements; which is Beautie ſpirituall.

THe firſt ſpirituall Content, and Happineſſe, vvhich *God* Almightie beſtoweth vpon ſuch as loue him, is remiſſion of their ſinnes, cleanſing and waſhing of their ſoules with the water of life, and decking and adorning them with ſpirituall Beautie: *Let the impious forſake his way, and the vniuſt man his cogitations, and returne to our Lord, and he will haue*

Iſa. 55. 7.

mercie

mercie vpon him; and to our God, becauſe he is bountifull to forgiue. So great are the mercies of *God* Almightie, that at what time ſoeuer a ſinner ſhall deſiſt from violating the Commaundements of *God*, and returne to loue him with his whole heart, hee will haue mercie on him, and obſerue with him, the faithfull mercies, which hee promiſed to *Abraham* and his Seed, ſaying, *Whoſoeuer ſhall depart from his wicked wayes, and turne vnto me, I will receiue him into the Couenant*; which hee made with *Abraham, Dauid*, and the *Patriarkes*, and their Seed for euer. *When thou ſhalt be turned* (ſayth *Moyſes*) *with repentance of thy heart, and ſhall returne to our Lord,*

Eze. 11. 32. 34. 37.

Deut. 30. 1.

Lord, and obey his Commaundements in all thy heart; our Lord will turne to reioyce vpon thee, in all riches, as he reioyced in thy Fathers; yet ſo, if thou heare the voice of the Lord thy God; and keepe his Precepts.

Deut. 30. 9.

For thus ſayth our Lord; *Diſſolue the bands of Impietie, looſe the bands that ouer-load; diſmiſſe them free that are broken, and breake in ſunder euerie burden.* (Depart from ſinne, and doe works of Charitie.) *Breake thy Bread to the hungrie, and the needie, and harbourleſſe, bring into thy houſe; when thou ſhalt ſee the naked, couer him, and deſpiſe not thy fleſh: then ſhall thy light breake forth as the morning, and thy health ſhall ſooner ariſe, and thy Iuſtice ſhall goe before*

Iſa. 58. 6.

fore thy face, and the glorie of our Lord ſhall imbrace thee; with ſpirituall grace and fauour in this life, and eternall glorie in the other: And ſo ſayth, *Ceaſe to doe peruerſly, learne to doe good* (to keepe the Commandements) *ſeeke iudgement, ſuccour the oppreſſed, iudge for the fatherleſſe, defend the widow, and come and accuſe me, ſaith our Lord: if your ſinnes ſhalbe as ſcarlet, they ſhalbe made white as ſnow; and if they be red as vermilion, they ſhalbe white as wooll.* Iſa. 1. 17.

Preſently vpon the heartie conuerſion of a ſinner from his euill wayes, and imbracing the Commandements of *God*, and louing him with all his heart; our Lord maketh his *heart pure, clean, & neat, his cõſcience good, & his faith not fained:*

which

which hee doth by ſpirituall Water; according to his
Io.4.10. Word, ſaying: *If thou diddeſt know the gift of God, and who he is, that ſaith vnto thee, Giue me to drinke; thou perhaps wouldeſt haue asked of him, and he would haue giuen thee liuing Water: He that ſhall drinke of the Water that I will giue him, ſhall not thirſt for euer; but the Water that I will giue him, ſhall become a Fountaine of Water, ſpringing vp to life euerlaſting.* Again, *He that beleeueth in me* (with a faith that worketh according to charitie) *as the Scriptures ſay, out of his bellie ſhall flowe riuers of liuing Water.* Whereupon it is ſaid, of ſuch as loue *God* with all their hearts, and keepe his
Ier.Lam.4.7. Precepts, that they *are whiter then*

then Snow, purer then Milke, ruddier then the old Iuorie, fairer then Saphire. And moreouer, the ſoule of a ſinner, heartily conuerted to *God*, is made ſo pure, and gracious, by Charitie, that all the Saints and Angels in Heauen doe take pleaſure and ioy to behold it: as witneſſeth our *Sauiour*, ſaying; *There ſhall be ioy in Heauen, vpon one ſinner that doth Penance.* Luc. 15. 7. And againe, *I ſay to you, that there ſhall be ioy, before the Angels of God, vpon one ſinner that doth Penance.* Luc. 15. 10. Neither at this muſt thou maruell; ſince a ſoule that loueth *God*, becommeth, by his grace, ſo beautifull, as that *God* Almightie taketh her for his Spouſe, and liueth with her in chaſte de-

lights, as in his bed-chamber, houſe, and home; whereof we are to ſpeake in the next Chapters.

Beautie corporall, is a proportion of the members, with a certaine ſweetneſſe of the mixture of colours.

Beautie ſpirituall, is a portion of vertues, with a certaine ſweetneſſe of diuine ſplendor; which is of ſuch excellencie, that it cannot be expreſſed vnto thee, but by changing literall ſenſe of wordes, into ſpirituall: ſo abſtract from thy ſenſes; that thou mayeſt, in ſome part, vnderſtand what the Scriptures ſay, of the Beautie of a ſoule, louing our *Lord*, and keeping his Commaundements, vnder theſe tearmes: *How beau-*

Cant. 4. *tifull*

tifull art thou, my Loue, how beautifull art thou: Thy eyes as it were of Doues, beſides that which lyeth hid within thee: Thy haires as the flockes of Goates, which haue commed vp from Mount Galaad: Thy teeth as flocks of theim that are ſhorne, which haue commed vp from waſhing, all with twinnes, and there is not a barren amongſt them: Thy lippes as a Scarlet Lace; and thy Speech ſweet, as a piece of Pomegranats, ſo are alſo thy cheekes, beſides that which lyeth hid within: Thy necke is as the Tower of Dauid, which is built with Bulwarkes, and thouſand Targuets hanging on it, all the Armour of the valiants: Thy low breaſts are low Faunes, the twinne of a Roe, which feedeth among the Lillies.

Thou art all faire, O my Loue, and there is not a ſpot in thee. So the Scriptures; in expreſſing the beautie of a Soule, endued with Charitie, and louing *God* Almightie with all her heart. Whereupon S. *Auguſtine* ſayth, *How ſhall we become faire, or beautifull, but by louing him, who alwayes is beautifull? As much as the loue of him doth encreaſe in thee, ſo much doth thy beautie encreaſe, becauſe Charitie is the beautie of the ſoule.*

Aug. in epiſt. Ioan. tract. 9.

And how great happineſſe it is, to haue this beautie of ſoule, or cleaneneſſe of heart; our *Lord* himſelfe, in few words, ſetteth it downe, ſaying, *Bleſſed are the cleane of heart, for they ſhall ſee God.* For this cauſe, *God* Almightie was incar-

Mat 5.

incarnate, and ſuffered death, that hee might diſſolue ſinne, and preſent vs to *God* immaculate, and pure, that we might ſee him, and enioy him; in ſeeing and enioying of whom, is conſummated all our happineſſe. *For this* (ſaith S. *Iohn*) *appeared the ſonne of God, that hee might diſſolue the workes of the Deuill*, and preſent vs to *God* pure and immaculate; according to the words of S. *Paul*, ſaying; *Whereas you were ſometime alienated, and enemies in ſenſe in euill works: yet now he hath reconciled you, in the body of his fleſh, by death, to preſent you holy, and immaculate, and blameleſſe, before him.* And againe, *Bleſſed be God, the Father of our Lord Ieſus Chriſt, who hath bleſſed vs in all ſpirituall*

1. Iohn. 3. 8.

Col. 1. 21.

Eph. 1. 3.

bleſſings, in heauenly things in Chriſt, as he choſe vs in him, before the conſtitution of the world, that we ſhould be holy, and immaculate, in his ſight, in Charitie. And yet adding, ſayth; *Chriſt loued the Church, and deliuered himſelfe for it, that he might ſanctifie it, cleanſing it by the Lauer of Water in the Word, that hee might preſent to himſelfe a glorious Church, not hauing ſpot, or wrinckle, or any ſuch thing; but that it may be holy, and vnſpotted.*

Eph. 5. 25.

So, if it be a Content vnto thee, to haue and poſſeſſe Beautie corporall, or (cleane Linnen, ſoft Apparrell, ſtately Pallaces, rich Gardens) which are nothing, but a proportion of earthly thinges, mixt

mixt with varietie of workes, or colours; how farre greater a Content and Happineſſe would it be to thee, to haue a *pure Heart, and Soule, a good Conſcience, and Faith not fained:* Which, the loue of *God*, and keeping his Commaundements, would bring thee vnto; as affirmeth S. *Paul*, saying, *The end of the Precept is Charitie, of a pure Heart, and a good Conſcience, and a Faith not fained; from the which things, certaine ſtraying, are turned into vanitie of words, deſirous to be Doctors of the Law, not vnderſtanding, neither what things they ſpeake, nor of what they affirme:* As wee ſee, by experience, in the *Soliſidians* of this Age. And this, for the firſt ſpirituall 1. Tim. 1. 5.

Content, and *Happineſſe*, of ſuch as keepe the Commaundements.

CHAP. XIX.

Of the ſecond ſpiritual Content and Happineſſe, which ſuch enioy, as loue God Almightie with all their hearts, and their Neighbours as themſelues; which is, to be beloued of God Almightie.

WE ſee by experience, that to loue, and not to enioy, or not to be beloued againe, is painefull: ſo hauing put all our *Content*, and *Happineſſe*, in louing his Diuine Maieſtie with all our hearts, and all other things for him; if we ſhould not be beloued

of

of his Diuine Maieſtie, nor enioy him, we could not be content, or happie.

So ſuppoſing, that thou firmely beleeueſt, that *God* Almightie is faithfull in all his Promiſes, and cannot lye or deceiue, but will performe whatſoeuer hee hath promiſed, if there bee no impediment on thy behalfe; it is neceſſarie to ſhew vnto thee, how hee hath promiſed to loue ſuch, as loue him with all their hearts, and to make them his Children, Sonnes, and Coheires with our Lord and Sauiour *Ieſus Chriſt*, and enduc them with his Spirit, the holy *Ghoſt*, his gifts, and fruits, and maintaine his Oath and Couenant with them, which hee ſpoke to *Abraham*

and his Seed for euer. And firſt, for the Promiſes, to loue them that loue him, and keepe his Precepts, he ſaith:

Io. 14. 21. *He that hath my Commandements, and keepeth them, hee it is that loueth me; and hee that loueth me, ſhall be beloued of my Father, and I will*

Io. 14. 23. *loue him.* Againe, *If any man loue me, he will keepe my Word, and my Father will loue him.*

Io. 15. 10. Againe, *If you keepe my Precepts, you ſhall abide in my loue, as I alſo haue kept my Fathers Precepts, and doe a-*

Io. 16. 27. *bide in his loue.* Againe, *The Father himſelfe loueth you, becauſe you haue loued mee.*

1. Io. 2. 5. Againe, *Hee that keepeth his Word; in him, in verie deed, the Charitie of God is perfited.*

Whereby

Whereby wee ſee, that *God* Almightie cannot but loue thoſe, who loue him with all their hearts: and heereupon ariſeth all theſe amorous tearmes, of chaſt loue, betwixt *God* Almightie, and a ſoule that loueth him; ſo often ſpoken of in the Scriptures, and repeated in the workes, and writings of the Fathers: as *Spouſe*, and *Eſpouſe*; *Kiſſe me with the kiſſe of his mouth, my loue, my beloued, my beautifull one: How beautifull art thou, my loue, my ſiſter Spouſe, moſt beautifull amongſt women.* And infinite other the like amorous tearmes, and kind ſpeeches, expreſſing the paſſages of chaſt loue, ſpirituall pleaſures, and delights, exerciſed

exerciſed betweene *God* Almightie, and a Soule, his fauorite.

Whereupon S. *Auguſtine*, in his Booke of Confeſſion, calleth *God* Almightie, *His ſweet happineſſe, the God of his heart, God the light of his heart, the inward bread of the mouth of his ſoule, and the vertue, marrying his minde, and the boſome of the thoughts of his minde*, &c. Inſomuch, as all the kindneſſes in nature, and exchanges of lawfull naturall affections, vſed amongſt creatures, are but ſhadowes, infinitely, a farre off, imitating the kinde paſſages, and ſpirituall affections, betweene *God* Almightie, and a Soule, his loue and fauorite; which are ſo great, *that neither eye*

1. Cor. 2. 9.

hath

hath ſeene, nor eare hath heard, neither hath it aſcended into the heart of (ſenſuall) *man, what thinges God hath prepared for them that loue him.*

So thou muſt not maruell, though the friendſhip, and paſſages of amitie, which I write of, betweene *God* Almightie, and a Soule, that loueth him with all her heart, ſeeme ſtrange, and almoſt incredible; ſince ſuch, he ſaith they are, and ought to be, as exceede the capacitie of men: *Theſe are the workes of God, and they are marueious in our eyes.*

He that hath my Commandements, and keepeth them, hee it is that loueth me; and hee that loueth me, ſhall be be- Io. 14. 21.

loued

loued of my Father, and I will loue him. And of this ariſeth the filling increaſe, or extention, of Loues motions; whereof the firſt is *Feruor*, which is an increaſe of deſire to our Lord beloued: whereof the Prophet *Dauid* ſpeaking, ſaith; *My heart waxed hot within me, and in my Meditation, a fire ſhall burne.*

Pſ. 38. 4.

The ſecond, is *Languor*, or *languiſhing in loue*; which is an extenſion of feruor to our Lord beloued; but not yet, in ſpirit, inioyed: and ſo remayning, betweene extenſion of deſire, and not inioying; little eſteeming of any thing elſe; ſweetly languiſheth after our Lord beloued: whereof the Spouſe

in

In the Canticles ſpeaking, ſaith; *Stay me vp with Flowers, compaſſe mee about with Apples, becauſe I languiſh with loue.* Cant. 2.

The third, *Extaſis*, which is a paſſing of the ſoule out of her ſelfe, that ſhee may bee in our Lord beloued: Whereof the Prophet *Ieremie* ſpeaking, ſaith; *He ſhall ſit ſolitarie, and hold his peace, becauſe he hath lifted himſelfe aboue himſelfe.* Ierem. Lam. 3. 28.

The fourth, is *Liquefaction*, which is a certaine dilatation, or ratifying of the heart, for the better receiuing and inioying of our Lord beloued: Whereof the Spouſe ſpeaking, ſaith; *My ſoule melted as he ſpake.* Cant. 5. 6.

The fift, *Vnion*, which is as

as it were a certaine being together with our *Lord* beloued; whereof the Spouſe ſpeaking, ſaid, *My beloued to me, and I to him.*

Cant. 6. 2.

The ſixt, *Mutuall inheſion*, which is a cleauing to our Lord beloued; whereof the Prophet ſpeaking, ſaith, *It is good for me to cleaue to God.*

Pſ. 72. 28.

The ſeuenth, *Penetration*, which is an entring of our Lord into the bottome of the ſoule, and vnion with all the powers; which cannot bee better explicated, then by the words of S. *Paul, This is a great Sacrament, but I ſpeake in Chriſt, and the Church.* The ſame vnion, that is betweene *Chriſt Ieſus*, and the whole Church; the ſame is with one ſoule, his beloued: the Church

Eph. 5. 32.

as

as it is vnited with *Chriſt*, our Head, by Charitie, cõſiſting of the iuſt onely; with whom he is ſo vnited, that they are but one ſpirit: as man and wife are two in one fleſh; ſo, *Hee that cleaueth to our Lord, is one ſpirit with him*, ſaith S. *Paul*. 1. Cor. 6. 16.

Thou muſt not thinke, that *God* Almightie, in theſe delights, with the ſons of men, is altered, or changed; who is one and the ſame for euer: but that we are changed by his grace, and fauour; and ſo we ſpeake of theſe things, according to the changes which his grace doth make in our ſoules, and explicate them the beſt we can, by theſe actions of ſenſuall loue; which are, through the miſerie of mankind, better knowne: and ſo,

through

though our words ſound carnall; yet if thou wilt vnderſtand our meaning, thou muſt abſtract from the ſenſes, and vnderſtand them vnder ſpirituall conceptions. Wee ſpeaking, of the loue betweene a ſoule, louing our *Lord*, with all her force; and our *Lord* rendring, by his grace, and fauour, mutuall exchange of ſpirituall loue: whereof the bodie, for the vnion it hath with the ſoule, hath his part; at leaſt in the two firſt, *Feruor*, and *Langnor*: though little in the latter; which happen, as S. *Paul* ſaith, *in bodie, or out of bodie; I know not.* The auerſion of his intention was ſuch, from the ſenſes

2. Cor. 12.

ſes of this life, in his Extaſis, that he ſaith, he knew not, whether it was in bodie, or out of bodie: *That is,* (ſaith S. *Auguſtine*) *whether* (*as it happeneth in vehement extaſies*) *his mind was alienated from this life into the other, the bond betweene it and the bodie ſtill remaining; or there was a ful diſſolution of his ſoule from his bodie, as happeneth in complete death, he knew not.* Aug. epiſt. 112.

And thou muſt not maruell at it: for firſt, the attention is ſo great, and the obiects ſo exceeding all things that this World can afford, that the admiration droweneth all other thoughts. Secondly, he neither can, nor may, ſee or know more, in vehement extaſies, and rapts, then

then it pleaſeth *God* Almightie to ſhew him.

The chiefeſt effect of all, or any one, of theſe Loues motions, is *Zeale* of the honour and glorie of *God*, and the keeping of his Commandements; and an holy impatience, deteſtation, and horror of ſinne, as well in himſelfe, as in others: as is admirably to be ſeene in our
3. Reg. 19. Father *Elias*, the Prophet *Dauid*, Saint *Paul*, and all the Apoſtles, and Saints; as to our Father, our *Lord* ſaid, *What doeſt thou here, Elias? But he anſwered, With zeale haue I beene zealous, for our Lord the God of Hoſtes; becauſe the children of Iſrael haue forſaken thy Couenant: thy Altars they haue deſtroyed,*

and

and thy Prophets they haue ſlaine with the Sword, &c. And not to ſee theſe wickednesſes, and miſeries; deſired to die, ſaying: *It ſufficeth me, Lord, take my ſoule, for I am not better then my Fathers.* And the Prophet *Dauid, Who had done right in the ſight of our Lord, and had not declined from all things which he commaunded him, except the matter of Vrias, the Hethite*; had ſuch a deteſtation of his ſinne, that hee ſayth, *My ſinne is before mee alwayes*; to deteſt, bewaile, and lament it: and expreſſing his further ſorrow, and griefe, for the ſaid ſinne, ſayth; *For the voice of my groaning, my bone hath cleaued to my fleſh; I am become*

3.Reg.15.5.

Pſ.50.5.

Pſ.101.6.

as

as a Pellican of the Wilderneſſe; I am becomne as a night-Crow, in the houſe; I haue watched, and am becomne as a Sparrow, ſolitarie in the houſe top: I did eat aſhes as bread, and mingled my drinke with weeping. So great was the deteſtation, and ſorrow, this holy Prophet had for his ſinne, that hee withered away, through ſighing, and groaning; fled the companie of men for ſhame, and liued as a Crow, or Owle, that flyeth onely by Night; and as a Sparrow, who hauing loſt her Mate, and young, remayneth mourning all alone; and did eat aſhes, as bread; and would take no comfort, but in weeping: *My teares haue*

Pſal. 41. 4.

beene

beene bread vnto me, day and night; I haue laboured in my ſighing: I will euerie Night Pſ.5.7.
waſh my Bed, and will water my Couch with my teares.

And of his zeale againſt ſinne in others, hee ſayth: *My zeale hath made me pine* Pſ.118.139.
away, becauſe my enemies haue forgotten thy wordes. Againe, *I ſaw the Preuari-* Pſ.118.138.
cators, and I pined away, becauſe they kept not thy wordes. Againe, *Did not* Pſ.138.21.
I hate them that hate thee, O Lord, and pined away, becauſe of thine enemies; With perfect hatred, I did hate them: That is, hee did hate their ſinne, and loue their perſons, and ſeeke their ſaluation: and in this, was ſo zealous, that hee

would

would neither permit any one, who liued in the breach of the Commandements of *God*, either to ſit at his Table with him, or wait vpon him, or dwell in his Pallace; ſaying: *One of proud eye, and vnſatiable heart, with him I did not eate; mine eyes are towards the faithfull of the Earth, that they may ſit with me. A man that walketh in the immaculate way, he did miniſter to me. He that doth proudly, ſhall not dwell in the middeſt of my houſe.* And wiſhing all others to follow the ſame rule, ſaith, *With the holy thou ſhalt be holy, and with the innocent man, thou ſhalt be innocent, with the elect thou ſhalt be elect, and with the peruerſe, thou ſhalt be peruerted.*

Pſ. 100. 5.

Pſ. 17. 26.

And out of his zeale of the

the glorie and honor of *God*, compoſed the Pſalmes, and prepared for the building of the Temple of *God*. The like example of *Zeale* wee may finde in the *Apoſtles*, and *Saints*. Loue cannot be idle, nor ſpirituall Iealouſie euer be ſatisfied, with labouring for *God* Almightie; and the more it laboureth, and doth, the leſſe it eſteemeth it hath done: according to the words of our Lord; *When you haue done all thinges that are commaunded you, ſay we are vnprofitable ſeruants.* The infinite mercies, and liberalitie, of *God* Almightie, ſo ouerwhelming and drowning all their affections, in the Sea of his goodneſſe; that they finde no paines, but in not ſuffering Luc. 17. 10.

paines, and vndergoing labours for his loue. So Saint
Rom. 8. 35. *Paul* sayth; *Who shall separate vs from the Charitie of Christ? Tribulation? or Distresse? or Famine? or Nakednesse? or Danger? or Persecution? or the Sword? In all these things we ouercome, because of him that hath loued vs.* Once wounded with his loue, farewell all the base pleasures, and delights, of the sonnes of *Agar*, and estimation of the commodities, and vani-
Phil. 3. 8. ties of the World. *I haue made all things as detriment, and doe esteeme them as dung, that I may gaine Christ, and may be found in him; to know him, and the vertue of his Resurrection, and the societie of his Passion, configured to his death: If by*

any

any meanes, I may come to the Reſurrection, which is from the dead. Then, ſo high an eſtimation of *God* Almightie, and of the glorie of the other life, entreth into his ſoule, by the taſte of a few droppes of his grace, and fauour; that paines are turned into pleaſures, and labours into delights, for his loue; and all earthly things, ſeeme dung, baſe, and vile, as they are indeed, in compariſon of the enioying *God* Almightie, and the attaining vnto eternall life: the force of Charitie hauing ſo ouercome the weakeneſſe of humane nature, that now they liue; not they, but Chriſt in them; Loue hauing ſo drawne them out of themſelues, as that they

are no more that they were, but that they loue: To the fulfilling of the Promiſes, and Prophecies; ſaying, in the
Oſee 11.4. perſon of our Lord: *I will pull them vnto me, in the coardes of Loue; in the bonds of Cha-*
Iere. 31. *ritie.* Againe, *This is the Teſtament, which I will make*
Heb. 10.15. *with them: After theſe dayes, ſaith our Lord, giuing my Lawes in their hearts, and in their mindes will I ſuperſcribe them.* This is the Teſtament which *God* made with our Fathers; That hee would giue vs his Loue, and Charitie, in our hearts, and ſoules, and draw and pull vs vnto him with coardes and chaynes of Loue and Charitie: This is it, which our Lord promiſed, before his Paſſion, ſaying;

If

If I be exalted from the Earth, I will draw all things to my ſelfe. Ioh. 12. 32. Signifying, that by his Paſſion hee would obtaine ſo great Charitie and Loue for his Elect (who are all things; all things being for them) *That he would draw them to himſelfe,* into Heauen: according to the ſaying of S. *Paul*, *Our conuerſation is in Heauen*; and Phil. 3. 20. the wordes of our Lord, ſaying, *For where thy treaſure is, there is thy heart alſo.* Mat. 6. 21.

The treaſure of the Saints, is our Lord *Ieſus* in Heauen: and their hearts being wounded with the abundance of his Loue, and Charitie; of them, it may more properly be ſaid, that they liue in Heauen, then here vpon Earth; for that their hearts and af-

fections are there, and man is ſaid, rather to be there, where his ſoule loueth, then where his bodie liueth: and according to this, our Lord

Io.17.24. ſaith; *Father, whom thou haſt giuen me, I will, that where I am, they alſo may be with me*; by grace in this life, and glory in

Io.17.26. the other: and ſo ſaith, *Iuſt Father, I will, that the loue wherewith thou haſt loued me, may be in them, and I in them.* This he ſaid before his Paſſion, and before his Aſcenſion: and by

Aug.li.con.4. ca.12. his Aſcenſion; *Hee departed from our eyes, that wee might returne into our hearts, and finde him: Hee departed indeed, and yet he is heere: He would not be long from vs, and yet he neuer left vs: Hee is in our inward hearts, but our*

hearts

hearts haue erred from him: turne, ſinners, into your hearts, and keepe his Commandements that made you: ſtand with him, and you ſhall ſtand; reſt in him, and you ſhall finde Eaſe and Reſt: which God of his infinite mercies, grant thee, deare Reader.

CHAP. XX.

The third Content, and Happineſſe, which ſuch enioy, as loue God Almightie with their whole hearts, and their Neighbours for God, as themſelues; which is, the becomming ſonnes of God, and coheires with our Saviour.

THe next happines of ſuch as loue God Almightie

with all their hearts, is, that they become the ſonnes and children of *God*: according to the wordes of our Lord,

Mat. 5. 44. ſaying; *Loue your enemies, doe good to them that hate you, and pray for them that perſecute and abuſe you, that you may be the children of your Father, which is in Heauen.* Whereby thou mayeſt ſee, how happie a thing it is, to liue in perſecution, and haue perſecutors to loue, and pray for: ſince *God* Almightie hath ordayned it, as a meanes, for the greater encreaſe of thy temporall and eternall *Content*, and *Happineſſe*; and that, of ſo great a Happineſſe, as is to be the ſonne of *God*: And conſider with thy ſelfe, what a great error it ſhould be in thee,

thee, not to pray dayly, with heartie and ſincere affection, for all ſuch as perſecute and abuſe thee; ſince, by doing ſuch acts of high and perfect Charitie, *God* Almightie intendeth to aduance thee to ſo great a dignitie, as to be his ſonne: and with what great reaſon, our Lord ſaid; *Bleſſed are you, when they ſhall reuile you, and perſecute you, and ſpeake all that naught is* (Felons, Traytors, &c.) *againſt you vntruly, for my ſake; be glad, and reioyce, for your reward is verie great in Heauen:* ſo great a reward, as to be the ſonne of *God*. *And if ſonnes, heires alſo; heires truly of God, coheires of Chriſt.* Rom. 8. 17.
Againe, *Whoſoeuer ſhall doe the will of my Father that is in Heauen, he is my brother, my ſiſter,*

and mother. Such as loue *God* with all their hearts, doe his will, and keepe his Commandements; he is ſo ouercome with affection towards them, that hee is not onely content, to diuide what hee hath, amongſt them, and communicate whatſoeuer he hath, vnto them, as to his brothers, and ſiſters; but to obey them, as children doe their mother.

Luc. 2. 51. *And he went downe with them, and came to Nazareth, and was ſubiect to them:* and ſo ſaith,

Io. 15. 7. *If you abide in me, and my wordes in you* (that is, if you loue me with all your hearts:

1. Io. 4. 16. for, *God is Charitie; and hee that abideth in Charitie, abi-*

Io. 15. 7. *deth in God:*) *You ſhall aske what thing ſoeuer you will, and it ſhall be done to you.* Againe,

Aske,

Aske, and you ſhall receiue, that your ioy may be full. Such as loue our *Lord* with their whole hearts, doe neuer aske any thing, that is good and conuenient for themſelues (for theſe two Conditions are neceſſaric in asking) but it is graunted them. And thou mayeſt obſerue, that hee doth not wiſh them to entreat, or beſeech; but, *Aske, and it ſhall be giuen you: Verily, verily, I ſay to you, If you aske the Father any thing in my Name, he will giue it you. Aske, and you ſhall receiue:* as if they had authoritie ouer *God* Almightie. And thou muſt not maruell at it: *If God haue not ſpared his owne proper and only begotten Sonne, but hath giuen him vp to death, for gaining vs vnto*

Io. 16. 25.
Mat. 7. 7.
Io. 15. 7.
Io. 16. 24.
Rom. 8.

vnto him; how can it be, that with him, he hath not giuen vnto
1.Io.4.7. *vs all other things? Euerie one that laueth* (ſayth Saint *Iohn*) *is borne of God:* not as the Women of this World bring forth their children; who many times, after they be borne, put them to Nurſes, and then regard them no more: but with eternall Charitie; which on his part, neuer decayeth, but alwayes remaineth, with ſuch feruour, and conſtancie, that before hee would part from one ſoule, borne of him by Charitie, hee profeſſeth, that hee will rather abandon
Iſa.43.4. whole Nations. *Euer ſince thou haſt beene gracious, and glorious in mine eyes, I haue loued thee; and for thy ſoule, will I giue whole Nations.* There is

no mother ſo tenderly affected towards her only ſonne, as *God* Almightie is to ſuch as loue him: as he alſo witneſſeth, ſaying; *Can the Mother forget her owne Infant? Or can ſhe not be mercifull to the Child of her owne Wombe? If ſhe could, yet can I not forget or reiect thee* (Daughter of Sion:) *behold, I haue written thee in my hands.* Againe, *Touch not the vncleane, and I will receiue you, and I will be a Father vnto you, and you ſhall be my Sonnes, and Daughters, ſaith our Lord omnipotent.* And if it be eſteemed a happineſſe, amongſt the ſonnes of *Adam*, to be borne Sonne and Heire to a King of the World; where the greateſt Poſſeſſions, are but pieces of Earth, and

Iſa. 49. 15.

2. Cor. 6. 17.

Ier. 31. 1.

power-

power ouer mortall men, for ſome ſeuen yeares; and afterwards, *God* knoweth what will become of their ſoules: when at the day of Iudgement, they ſhall not only giue account of all their ſinnes committed, but of all the good they haue omitted to doe, and that to their eternall torment: *See what manner of Charitie the Father hath giuen vs, that we ſhould bee named, and bee, the ſonnes of God; Who hath bleſſed vs in all ſpirituall bleſſings, in heauenly things, in Chriſt, as hee choſe vs in him, before the conſtitution of the World, that we ſhould be holy and immaculate in his ſight, in Charitie; Who hath pre-*

1. Io. 3. 1.

Eph. 1. 3.

predeſtinated vs vnto the adoption of ſonnes, by Ieſus Chriſt.

Whereupon, preſently after his reſurrection, our Sauiour ſent this moſt comfortable Embaſſage, to thoſe who had left all thinges for his loue: *Goe and tell my brethren, that I do aſcend vnto my Father, and vnto your Father, vnto my God, and vnto your God.* By which two words of *God*, and *Father*, he expreſſeth the happineſſe of ſuch as loue him; ſignifying vnto them, that *God* Almightie, of infinite power, riches, glorie, wiſedome, beautie, is become ſo inamored of them, that hee beareth them endleſſe good will. Io. 20.

So

So *God* Almightie reioycing at the Content he receiued, in a ſoule that loued him with all his heart, ſaith:

Ier. 31. 20. *Verily, Ephraim is an honourable ſonne to me; certainely, a delicate child: therefore are my Bowels moued with a paſſionate affection towards him; pittying him, I will pittie him, ſaith our Lord.*

And this, for the third Happineſſe, and Content, which ſuch enioy, as loue our Lord with all their hearts, and their neighbours as themſelues.

CHAP.

CHAP. XXI.

Of the fourth Content, and Happineſſe, which ſuch enioy, as loue God Almightie with all their hearts, and their Neighbours as themſelues; which is, the dwelling of God Almightie in their hearts, and ſoules, as in his Temple, houſe, and home.

SO great is the happineſſe of thoſe, who flye ſinne, loue *God* Almightie with all their hearts, and keepe his Commandements; that the *Father*, *Sonne*, and holy *Ghoſt*, the Bleſſed *Trinitie*, one *God*, with all his Diuine Attributes, Excellencies, and Perfections, commeth to dwell, by grace, and fauour, in their ſoules,

ſoules, as in his Seate, Tabernacle, Temple, and Houſe of Content: according to the Promiſes and Prophecies of
2.Cor.6.14. the Scriptures; ſaying, *Beare not the yoake with Infidels: for what participation hath Iu-*
Leuit.26.11. *ſtice with Iniquitie? or what ſocietie is there betweene light and darkeneſſe? And what agreement with Chriſt and Belial? or what part hath the faithfull with the Infidel? and what agreement hath the Temple of God with Idols? For you are the Temple of the liuing God. As God ſaith, That I will dwell and walke in them, and I will be their God, and they ſhall be my people.*

God Almightie aduanceth thoſe, who forſake ſinne and iniquitie, to ſo high a degree of

of Content and Happineſſe; that he electeth their ſoules for his Temple; for his chiefeſt place of honour and glorie; dedicated to the ſetting out of his Magnificence, Laudes, and Praiſes, vpon Earth: a place, where are to be ſung the *Songs of Syon*, Pſ.136.3. *the Song of our Lord, in a* Pſ.104.27. *ſtrange Land, and his wonders in the Land of Cham*; for a place appropriated to his recreation and pleaſures: *as God ſaid*; *I will dwell and walke in them.* Againe, *I am come into my Gar-* Cant.5. *den, O my ſiſter Spouſe, I haue reaped my Myrrhe, with mine aromaticall ſpices*; *I haue eaten the hony combe, with my honie*; *I haue drunke my wine with my milke: Eat, O friends, & drinke, and be inebriated my deareſt,*

my

my ſiſter Sponſe is a Garden inclo'ed, a Fountaine ſealed vp. Thy Off-ſprings, a Paradiſe of Pomegranates, with Orchard fruits, Cypres, with Spikenard, and Saffron, ſweet Cane, and Cinnamon, with all the Trees of Libanus, Mirrhe, and Aloes, with all the chiefe Oyntments: The Fountaine of Gardens, the Well of liuing Waters, which runne with violence from Libanus. To the fulfilling of that which was ſpoken by the Prophet *Iſay*, ſaying; *Our*
Iſa. 5. 3. *Lord therefore will comfort Sion, and will comfort all the ruines thereof, and he will make her Deſart, as Delicacies, and her Wilderneſſe, as the Garden of our Lord: Ioy and gladneſſe ſhalbe found in it, giuing of thanks, and voice of praiſe.* Making

king the ſoule of ſuch as loue him with all their hearts, a kind of *Paradiſe* vpon Earth: as *God* Almightie ſaid, *I will dwell, and walke in them*; in ſome ſort, as he did in *Paradiſe*, with our firſt Parents, *Adam*, and *Eua*; *who heard the voice of our Lord, walking in Paradiſe, at the afternoone aire.* To the fulfilling of the words, ſpoken by the Prophet *Iſay*, ſaying: *They ſhall build the Deſarts from the beginning of the World: and ſhall erect the old Mines*; *and ſhall repaire the deſolate Cities, that were diſcipated in generation and generation.* Whereupon our *Lord* ſaith; *If any man loue me, hee will keepe my word, and my Father will loue him, and we will come to him, and will make our abode*

Gen. 3. 8.

Iſa. 6. 11. 4.

Io. 14. 23.

abode with him. Our *Lord* will not only dwell in the ſoules of them who loue him with all their hearts; but will make their hearts his houſe, and home, and abiding place: Inſomuch, as the ſoules of thoſe who loue *God* with all their hearts, are a kinde of Heauen heere vpon Earth: *Our Lord ſaid, Heauen is my Seat.* Againe, *Our Lord hath prepared his Seat in Heauen:* and of the ſoules of ſuch as loue him with all their hearts, hee ſaith, *That he will dwell, and walke, and abide in them.* Whereby wee ſee, that the ſoules of ſuch as loue *God* Almightie with all their hearts, are, as it were, a kind of Heauen vpon Earth; where, *God* Almightie kee-

Iſa. 66. 1.

Pſ. 102. 19.

peth

peth his Court, walketh, and dwelleth.

As the hearts of Heretikes, and thoſe who liue in breach of the Commandements of *God*, are a kinde of Hell, euen heere, vpon Earth; paines, and confirmation in malice, excepted: So, thoſe who loue *God* with all their hearts, keepe his Commandements, and ſeeke to pleaſe him in their actions, are in a kinde of Heauen, heere vpon Earth; glorie, and confirmation in grace, excepted.

Whereupon, our Lord promiſeth to thoſe who liue chaſt, *Keepe his Sabboths, chooſe the thinges that hee would, and hold his Couenant*; ſaying,

Isa. 56. 5. saying; *I will giue vnto them, in my House, and within my Walls, a Place, and a Name, better then Sonnes, and Daughters; an euerlasting Name will I giue them, which shall not perish.* That is, he will giue them, to be recollected within their soules, his Temple, wherein he dwelleth, and abideth, as in his House; as hee said before: *I will dwell in them; we will make our abode with him: You are the Temple of the liuing God.* Whereupon the Prophet *Dauid*, speaking of his being recollected within his Soule, in his Meditations, sayth: *These things haue I remembred, and haue poured out my soule in me, because I shall passe into the place of a maruelous Tabernacle, euen to the*

2. Cor. 6.
Io. 14.
2. Cor. 6.
Ps. 41. 5.

house

houſe of God. So, in like manner, S. *Auguſtine* ſayth, *Our Lord is high, and the humble of heart are his houſe.* Againe, *If we liue holy, and iuſtly, whatſoeuer is done in Temples made with hands, the ſame is wholly fulfilled in vs, by ſpirituall Building.* Whereupon Saint *Paul* ſayth, *Chriſt as the Sonne* (is) *in his owne houſe, which houſe are we.* This is *Sion*, and new *Ieruſalem*, vpon Earth; the ſoule of him that loueth *God* Almightie with all his heart: and recollected within it, hee hath a place within the houſe and walls of *God*, his owne ſoule the Bed-chamber of our Lord.

Aug. con. li. 12. ca. 31.

Aug. ſer. 252. de tempore.

Heb. 3. 6.

Iſa. 62.

And hee will giue him a better name, *then Sonnes and Daughters*, which is his Name

Iſa. 7. 14.

of *Emanuel* (which is, by interpretation, *God with vs*) or the Names of *Gods*, not by nature, but by grace, and participation, from his Goodneſſe: according as before it is ſaid; *I will dwell with them, wee will make our abode with him. It is written in your Law, that I ſaid you are Gods. If he called them Gods, to whom the Word of God was made*; thoſe may be called *Gods*, in whom *God* Almightie dwelleth, as in his Temple, houſe, and home.

Luc. 1. 23.

Io. 10. 34.

Here Pennes, and Tongues, and Thoughts, and Meditations, and Contemplation, and whatſoeuer elſe, with exceſſe of ioyfull Admiration, ſweetly loſe themſelues, with a happie loſſe of an infinite gaine; and ſit alone, in ſilent

ſpeech,

ſpeech, more eloquent then all the eloquence of *Greekes*, and *Romans*; ſellers of vaine words: and crie out; *Lord,* Mat. 8. 8.
I am not worthie, that thou ſhouldeſt enter into my Roofe.
Thy friends are honoured too Pſ. 138. 17.
much. How beautifull are thy Pſ. 83.
Tabernacles, O Lord of Hoſtes: my ſoule coueteth, and fainteth, vnto the Courts of our Lord; my heart, and my fleſh, reioyceth towards the liuing God: There the Sparrow hath found her a Houſe, and the Turtle a Neaſt for her ſelfe, where ſhe may lay her young. Thine Altars, O Lord of Hoſtes, my King, and my God, Bleſſed are they that dwell in thy Houſe, O Lord, for euer and euer they ſhall praiſe thee. Bleſſed is the man, whoſe helpe is in thee;

he hath diſpoſed aſcenſion in his heart, in the vayle of teares, they ſhall goe from vertue into vertue, the God of Gods ſhall be ſeene in Sion. Whereof *Boetius* ſpeaking, in his third Booke and tenth Verſe, ſayth.

Come hither, all yee that are bound;
Whoſe baſe and earthly mindes are drownd
By ſuch, which doth them tye in cruell Chaines:
Here is a Seat for men oppreſt,
Here is a Port of pleaſant Reſt;
Here may a Wretch haue refuge from his Paines.
No Gold, which Tagus Sands beſtow,
Nor which on Herma's Banks doth flow, Nor

Nor precious ſtones, which ſcortched Indians get;
Can cleare the ſharpeneſſe of the minde:
But rather make it farre more blinde;
And it, in farther depth of darkneſſe ſet.
For this, that ſets our ſoules on worke,
Buried in caues of Earth, doth lurke:
But Heauen is guided by another Light;
Which cauſeth vs to ſhun the Darke:
And who this Light doth truly marke,
Muſt needs denie, that Phœbus beames are bright.

CHAP. XXII.

Of the fifth Content, and Happineſſe, which ſuch enioy, as loue God Almightie with all their hearts, and their Neighbours as themſelues; which is, the finding, knowing, and ſeeing of God Almightie in this life: not as he is in his Eſſence; for ſo no man can ſee him, and liue: but as the Saints ſay, in the diſpoſition of a viſible matter; ſauing the viſion of his Diuine Eſſence, for the glorie of the other life.

Ioh.14.21. Ioh.14.9. HE *that hath my Commandements, and keepeth them, he it is that loueth me, and I will loue him, and will manifeſt my ſelfe to him; and he that ſeeth me, ſeeth alſo my Father.* God Al-

Almightie will not onely dwell and abide in his heart and ſoule, that loueth him with all his heart; but alſo will manifeſt himſelfe vnto him: and thereby giue him the greateſt Content, Reſt, and Happineſſe, that he is capable to receiue in this life; the ſeeing of *God*, or, *God* Almightie manifeſting himſelf vnto him: not according to his Diuine Eſſence; for ſo, man is not capable of ſeeing his Diuine Maieſtie, and liue: but in *the diſpoſition of a viſible matter, ſauing his inuiſibilitie*; or, which is all one, *by taking that likeneſſe which his Will hath choſen, and not his Nature formed*: as affirmeth S. *Ambroſe*, in *Luc. ca.* 1. S. *Auguſtine*, in his Epiſtle *de videndo Deo*; S. *Gregor. Nazia.*

cited there by S. *Auguſtine*; S. *Athanaſius, quæſtio* 12. S. *Hierome, de verb. Iſa. vid. Dominum*; S. *Chryſoſtome, Hom.* 4. *de Dei Natura*; *That he may walke by faith, and not by ſight,* or happie Viſion.

2. Cor. 5.

Moyſes, the Patriarks, Prophets, and Saints, did ſee *God* in this life, as the Scriptures ſay; but not as hee is in his Eſſence, or Diuine Nature; for ſo, *No man hath ſeene God at any time; nor ſhall ſee God, and liue*: but vnder the diſpoſition of a viſible matter, ſauing his inuiſibilitie. *Moyſes* conuerſing with *God face to face, as a man is wont to ſpeake to his friend*, ſaid vnto him, *Shew me thy glorie*; or, as S. *Auguſtine* tranſlateth, *Shew me thy ſelfe*: and our Lord anſwered, *Thou canſt*

Io. 1. 18.

Exo. 33. 20.

Exo. 33.

In Epiſt. de videndo Dei.

canſt not ſee my face (or Diuine Nature) *for man ſhall not ſee me, and liue.* Whereupon, our Lord, to ſatisfie the deſire of *Moyſes*, ſhewed himſelfe yet more manifeſtly to *Moyſes*; but ſtill, vnder the diſpoſition of a viſible matter; ſauing his inuiſibilitie, by taking that likeneſſe which his Will had choſen, and not his Nature formed: and ſo ſayth to *Moyſes*; *Behold, there is a place with me, and thou ſhalt ſtand vpon the Rocke, and when my Glorie ſhall paſſe, I will ſet thee in a hole of the Rocke, and protect thee with my right hand, vntill I paſſe; and I will take away my hand, and thou ſhalt ſee my backe parts.* EXO. 33. 21.

In like manner, our Lord ſhewed himſelfe in the diſpoſition of a viſible matter, ſauing his inuiſibilitie, to the reſt of the Saints, and Prophets: as to our Father *Elias*, in the *whiſtling of a gentle Wind:* To the Prophet *Iſay*, like a man ſitting vpon a high Throne, and eleuated; his Face and Feete couered with the Wings of *Seraphins:* To the *Apoſtles*, and *Saints* of the Primitiue Church, the holie *Ghoſt* appeared, in *Tongues, as it were of fire.* And S. *Iohn* in the *Apocalypſe*, often maketh mention, to haue ſeene *God* ſitting vpon a Throne. And S. *Auguſtine* affirmeth, That whereſoeuer hee did looke, hee did ſee *God*, ſaying; *How commeth it to paſſe, my Lord*

3. Reg. 11.

Iſa. 6.

Act. 2.

Apo. 4. et 5. et 6.

Conf. li. 11. c. 8.

Lord God, that whereſoeuer I I looke, I ſee thee: but how I ſhould declare, or make others vnderſtand it, I know not? vnleſſe it be, becauſe all that doth begin to bee, and doth ceaſe to bee, doth then begin to bee, and end, when it is knowne, that it ought to begin or end with eternall reaſon. So the Prophet *Dauid* did ſee God alwaies: according to his words, ſaying; *I foreſaw our Lord in my ſight alwaies:* not with the eyes of his bodie, which dayly decay; but with the eye of his heart; which was *renewed from day to day:* according to the words of S. *Paul*, ſaying; *God, that commanded Light to ſhine in darkneſſe, he hath ſhined in our hearts, to the illumination of the knowledge*

Pſ.15.8.

2.Cor.4.16.

2.Cor.4.6.

knowledge of the glorie of God.

Mat. 5. 8. So our Sauiour ſayth, *Bleſſed are the cleane of heart, for they*

Heb. 12. 14. *ſhall ſee God:* And Saint *Paul* ſayth, *Follow peace with all men, and holineſſe, without which, no man ſhall ſee God.* Whereupon Saint *Auguſtine* ſayth, That the wicked, though they ſhall riſe in the Day of Iudgement, yet they ſhall not ſee *God*; *Becauſe they would not make cleane their hearts, by a true Faith, that worketh by Charitie. For God is not ſeene in a Place* (ſayth Saint *Ambroſe*) *but in a cleane or pure heart.*

Aug. ep. 111.

Amb. in 111. ep. of S. Aug.

1. Io. 4. 8. Whereupon Saint *Iohn* ſayth, *He that loueth not, knoweth not*

1. Tim. 1. 5. *God:* And Saint *Paul* deſineth Diuine Loue, or Charitie, to be *from a pure heart:*

Aug. ep. 111. And Saint *Auguſtine* further

ſayth,

ſayth, *That great men truly, and moſt learned in the Scriptures, who haue much benefited the Church, and the ſtudies of the faithfull, as often as occaſion hath beene offered, haue ſaid, That the inuiſible God is ſeene inuiſibly, that is to ſay, by that nature, which in vs, is alſo inuiſible; that is, by a pure heart and minde.* Againe, *Becauſe that according to the cuſtome of ſpeech, bodies are ſaid to be viſible; therefore, God is ſaid to be inuiſible, leaſt he ſhould ſeeme to be a bodie: and not becauſe he doth defraud cleane hearts of the contemplation of his ſubſtance; ſeeing this great and high reward is promiſed to the adorers and louers of God.* So, Saint *Auguſtine.* Aug. ep. 112.

God

God Almightie, who is in all places, and euerie where preſent, is inuiſible to the eyes of the bodie, and viſible to the pure & cleane of heart; yet not ſo viſible to the cleane of heart in this life, as that they ſhall ſee him as he is in his eſſence, or diuine nature, or as he *inhabiteth Light not acceſſible; whom no man hath ſeene, yea, neither can ſee,* and liue: but as S. *Paul* ſaith, *in a darke ſort*, in compariſon of the bleſſed ſeeing of him in the other life: or as the Saints ſay; in ſuch ſort, *as his Will hath choſen, and not his Nature formed:* whoſe delights are, as he ſaith, *to be with the children of men*. Whereupon S. *Auguſtine* ſaith: *What doe I loue, when I loue thee, my Lord?*

1. Tim. 6. 16.

Exo. 33.

1. Cor. 13.

Pro. 8. 31.

Li. Con. li. 10. ca. 6.

I

I doe not loue the beautie of Bodies, nor the glorie of Time, nor the brightneſſe of Light, nor the ſweete melodie of all kind of delightfull Songs, nor the pleaſing ſmels of Flowers, and Oyntments, and Spices; not Manna, and Honey, nor Members acceptable to the embracements of the Fleſh: I doe not loue theſe, when I loue my God; and yet I loue a certaine Light, and a certaine Voice, and a certaine Odor, and a certaine Meate, and a certaine Imbracing, when I loue my God, the Light, the Voice, the Odor, the Meate, the imbracing of my inward Man; where doth ſhine to my Soule, that which Place doth not comprehend; and where doth ſound, that which Time doth not take away;

and

and where doth ſmell, that which a puffe of Wind doth not ſcatter; and where doth taſte, that which eating doth not diminiſh; and where doth cleaue, that which ſatietie doth not take away: This is that which I loue, when I loue my God.

So great are the mercies of *God* Almightie, and ſo infinite is his loue towards them, who loue him with all their hearts; that ſince they are not capable, liuing in this life, of ſeeing his ſubſtance, and Diuine Nature, Eſſence, Deitie, and Gloric; hee will accommodate himſelfe ſo, as that they ſhall finde, know, and ſee him, as they may: and ſo enioy the greateſt Eaſe, Reſt, Content, and Happineſſe, that they are capable of

of in this life; and reſt, in ſome ſort, ſatisfied, quiet, and content, as a Stone in his Centure, Fire in his Sphere, and Ayre in his Region: according as in other places our Lord ſayth; *This is life euerlaſting, that they know the onely true* God, *and whom thou haſt ſent, Ieſus Chriſt.* And againe, *I will ſee you againe, and your heart ſhall reioyce, and your ioy no man ſhall take from you; and in that day you ſhall not aske any thing*: becauſe they had, by ſeeing our Lord, all that they could deſire; and all *Eaſe*, *Reſt*, and *Content*, that in this life they were capable of: ſo much content, and ſo great, that wee cannot expreſſe it, but by ſaying, that they had more then ynough, of *Reſt* and Io. 17. 3.

PS. 138. and *Content*; *Thy friends are honoured too much.* Inſomuch, as there ariſeth, many times, a pious contention, betweene our *Lord*, and a ſoule that loueth him: who knowing her owne vnworthineſſe, how vnworthie ſhee is of any ſuch fauours; deſireth to loue him, and ſhew her loue towards him, onely for his goodneſſe, without receiuing, in this life, ſuch infinite rewards: and therefore, with thankfulneſſe, and humilitie (as farre as reſignation to his will permitteth) refuſeth the acceptance of his great contentments, and fauours. And then *God* Almightie being, as it were, more ouercome with theſe her humble proceedings, pou-

reth

reth them out vpon her the more: for in louing her humilitie, and making great account of her reſignation, and deſire of louing him, onely for his goodneſſe; as vpon one fit to receiue greater fauours, hee will communicate his goodneſſe more abundantly vnto her: and ſo they both reſt, as it were, more then ſatisfied; *God* Almightie, in the humilitie, reſignation, and faithfulneſſe of the ſoule that loueth him; and the ſoule that loueth him, in the infinite mercies of her *Lord*.

Thou muſt not thinke, that I put Content and Happineſſe in Viſions, Reuelations, Guſtes, Conſolations, or ſpirituall delights; ſuch errors be farre

farre from me: but I put them in Charitie, and diuine Loue, the louing of *God* Almightie with all thy heart, and thy neighbor for *God*, as thy ſelfe; according to the Precept: and ſpeake of thoſe ſpirituall delights, as they doe fill and ſatisfie Loues motions; and ſo both giue content, and encreaſe thy content and happineſſe, by mouing thee the more to loue his Diuine Maieſtie, as hauing taſted of his goodneſſe: according to the prayer of S. *Paul* for the *Ephe-*

Eph. 1. 15. *ſians*, ſaying; *Hearing of your faith, that is in our Lord Ieſus, and loue towards all the Saints, I ceaſe not to giue thanks for you, making a memorie of you in my prayers, That God of our Lord Ieſus Chriſt, the Father of glorie,*

giue

giue you the ſpirit of Wiſdome, and of Reuelation, in the knowledge of him; the eyes of your heart illuminated, that you may know, what the hope is of his vocation, and what are the riches of his inheritance, in the Saints.

Thou mayeſt be happie, and neither haue Viſion, nor Reuelation, nor yet many ſenſible ſpirituall Conſolations: yet more cauſe there is for thee to hope, that thou art in a happie eſtate, the more thou partakeſt of the Promiſes, which *God* Almightie hath promiſed to ſuch as are happie, and loue him with all their hearts: and ſo ſaith; *Bleſſed are your eyes, becauſe they ſee*, the Sonne of *God*; and *your eares, becauſe they heare*, *God* Almightie ſpeaking, and preaching: And, Mat. 13. 16.

Bleſſed

Mat. 16. 17. *Bleſſed art thou, Simon Bar-Iona, becauſe fleſh and bloud hath not reuealed it vnto thee.* And a-

Mat. 11. 28. gaine he ſayth, *Learne of me, for I am meeke, and humble of heart, and you ſhall finde reſt*; that is, himſelfe: who is all the Content, and Reſt, that wee either ſhall finde, or can hope to attaine vnto, in this life, or in all eternitie. Where-

Pſ. 68. 33. upon it is ſaid, *Seeke God, and thy ſoule ſhall liue*: not, that thou ſhalt be happie, by onely ſeeing him in this life; but by louing him: hee being an infinite Good, and the chiefeſt Good of all Goods, and onely ſufficient to ſatisfie thy heart with complete content. For by ſeeing him, hee will ſo pierce thy heart with his loue, and wound thy ſoule,

and

and all thy affections, with the excellencie of his Goodneſſe; that thou wilt ſay with S. *Paul*, *I eſteeme all things to be detriment, and as dung, that I may gaine Chriſt*. Though thou wert the greateſt *King*, *Queene*, *Prince*, or *Emperour* of the Earth; as great as were *Aſſuerus*, and *Eſter*, who reigned ouer the *Medes*, and *Perſians*, *an hundreth twentie ſeuen Prouinces*: yet wouldeſt thou heartily ſay, with Queene *Eſter*, to our Lord; *Thou knoweſt, Lord, my neceſſitie, that I abhorre the ſigne of my pride, and glorie, which is vpon my head, in the dayes of my oſtentation, and deteſt it, as the cloth of a woman, in her monethly flowers, and did neuer reioyce, but in thee, O Lord, the God of Abraham.*

Phil. 3. 8.

Eſt. 1.

Eſt. 4. 16.

Accor-

According to this, are the many ſayings of S. *Auguſtine:*

Conf. li. 12. 15. *For that thou, O Lord, to him that loueth thee as much as thou commandeſt, doeſt ſhew thy ſelfe, and art all that he can deſire; therefore he doth neither decline from thee, nor to himſelfe.* And ſo ſaith of himſelfe, That before his conuerſion to the Catholike

Conf. li. 9. ca. 1. Religion; *This was all his practiſe, not to will that which God Almightie would he ſhould; and to will that which God Almightie would hee ſhould not.* But after that his Free-will was called, to ſubiect it ſelfe vnder the light yoake of our *Lord*; and his ſtout ſhoulders, vnder the burthen of *Ieſus Chriſt*, his Redeemer; then hee ſayth: *Of a ſudden how ſweet it was made to me,*

to want the ſweetneſſe of Trifles; and thoſe thinges which before I feared to loſe, now I reioyced in ſhaking them off: For thou, the true and chiefeſt Sweetneſſe, diddeſt caſt them from me; thou diddeſt caſt them out of me, and diddeſt enter thy ſelfe for them, who art more ſweete then all pleaſures. Againe, *Late haue I loued thee, Beautie ſo ancient, and ſo new; late haue I loued thee: and behold, thou waſt within me, and I was without my ſelfe; and there I did ſeeke thee: and amongſt theſe faire things which thou haſt made, I foulely erred. Thou waſt preſent to me, but I was abſent from thee: and theſe things did ſeparate me farre from thee; which if in thee they were not, had not beene. Thou haſt called, and* Conf. li. 10. c. 27.

cried, and haſt ouercome my deafeneſſe: Thou haſt beene bright, and haſt ſhined, and haſt driuen away my darkeneſſe: Thou haſt burned, and I haue drawne breath, and breathe out after thee; I haue taſted, and I hunger and thirſt: Thou haſt touched me, and I haue burned after thy Peace, and Reſt. Hee
Li. 7. ca. 10. which hath knowne Veritie, hath knowne it; and he who hath knowne it, hath knowne Eternitie. Charitie hath knowne it. O eternall Veritie, and true Charitie, and deare Eternitie! Thou art my God, to thee I ſend forth ſighes day and night: and when I firſt knew thee, thou tookeſt me vp, that I might ſee my ſelfe, as I was; and that I was not yet, that which I would ſeeme to be: and

thou

thou diddeſt beat the weakeneſſe of my ſight, excellently ſhining in me; and I trembled with loue, and feare, and I haue found my ſelfe to haue beene farre from thee, in a Countrey very vnlike thee: as if I ſhould heare thy voice from aboue, ſaying; I am the Meate of great ones, grow, and thou ſhalt eate me. Againe, *What am I, when it is well with me? but one ſucking thy Milke, or one enioying thee, the Meate, which neuer corrupteth.* So, S. *Auguſtine.* Li. 4. ca. 1.

God Almightie in our hearts, is the *Treaſure hidden in the Field, which a man hauing found, did hide, and for ioy thereof, went and ſold all that hee had, and bought that Field.* Finding once *God* Mat. 13. 44.

Almightie, farwel the world, and all his ſenſuall pleaſures.

Gal. 6. 14. *Then God forbid, that I ſhould glorie, ſaving in the Croſſe of our Lord Ieſus Chriſt, by whom the World is crucified to me, and I to it.* Then vnto me, *to*

Phil. 1. 21. *liue is Chriſt, and to die is gayne.* Then thou needeſt not wiſh

Mat. 19. 21. him, goe and ſell all that hee hath, & giue to the poore, and follow our *Lord*; he will goe, and do it of himſelfe, though he were King of the whole Globe of the Earth; and ſay

Pſ. 72. 25. with the *Prophet: What is to me in Heauen? and beſides thee, what would I vpon Earth? my fleſh hath fainted, and my heart, God of my heart, and God my portion for euer.*

God Almightie manifeſting of himſelfe, in the hearts of

of theſe who loue him, is that precious *Pearle*, *Which the Marchant man hauing found, went his way, and ſold all that hee had, and bought it*; it being all Content. Whereupon S. *Auguſtine* ſaith; *Whatſoeuer is not God, is not ſweet, and whatſoeuer my Lord will vouchſafe to giue me, let him take it away, and giue me himſelfe.* *God* Almightie is all Loue, and Charitie: and, *If a man* (ſaith the holie *Ghoſt*) *ſhall giue all the ſubſtance of his houſe for Loue, as nothing hee will deſpiſe it.*

Mat. 13. 46.

Aug. in Pſ. 26.

Cant. 8. 7.

This is the Kingdome of *God* vpon Earth: of which our *Lord* ſpeaking, ſaith; *The Kingdome of God is within you.* *But not euerie one that ſaith, Lord, Lord, ſhall enter into it; but*

Luc. 17. 21.

Mat. 7. 21.

he that doth the will of God,
Mat. 25. *which is in it.* He that loueth *God* with all his heart, and his
Luc. 9. 60. neighbor as himſelf, *he ſhall enter into the Kingdome of Heauen.*

God Almighty manifeſting of himſelf to the eies of the harts of theſe who loue him, *is the*
Io. 9. 6. *light of the World: and men haue*
Io. 3. 19. *loued the darknes, rather then the light: for their workes were euill*; euen ſo euil, that they think it impoſſible, or not neceſſary, to keep the Cõmandemẽts of *God.*

Aug. li. 9. c. 2. 4. Whereupon S. *Aug.* ſaid to the dead deaf heretiks of his time; *O that they could ſee the inward eternall Light! which I, becauſe I had taſted, I was angry at my ſelfe, for that I could not ſhew it them, if they ſhould bring vnto me a heart in their owne eyes, without thee, & ſhould ſay, Who will ſhew vs good things?*

things? Of this Light the *Prophet Dauid* ſpeaking, ſaith; *The light of thy countenance is ſigned vpō vs; thou haſt giuē gladnes in my hart.* Pſ.4.7. Again, *With thee is the fountain of life, & in thy light we ſhal ſee light.* Pſ.35.10.

This is that one thing neceſſarie, which S. *Marie Magdelen hath choſen; the beſt part, which ſhal not be taken away from her*; the gracious preſence of our *Lord* in her heart & ſoule: according to the words of S. *Aug.* ſaying; *Who wil giue to me (my Lord) that he may come into my heart, and make it drunke; that I may forget all my euils, and embrace thee, my onlie good?* Li. Con.

God Almightie manifeſting of himſelfe in the hearts of thē who loue him, is the *hidden Manna*, which no man knoweth, but hee that receiueth it;

ſpoken of in the *Apocalypſe*,
Apo. 2. 17. ſaying; *He that hath an eare to heare, let him heare what the Spirit ſaith to the Churches: To him that ouercommeth* (ſinne) *I will giue him the hidden Manna, and will giue him a white Lot, and in the Lot a new Name written, which no man knoweth, but he that receiueth.* Whereupon the Prophet *Da-*
Pſ. 33. 9. *uid* ſayth, *Taſte ye, and ſee, that our Lord is ſweete:* and doth not ſay, *See*, and *Taſte*; becauſe thou canſt not ſee, comprehend, or imagine, as the
Pſ. 31. 20. Prophet ſayth, *How great is the multitude of the ſweetneſſe which our Lord hath hid for them that loue him*; vntill thou taſte it.

To haue *God* Almightie dwelling in our ſoules by grace and fauour, and manifeſt

feſt himſelfe vnto vs; is all the good, and content, that wee are capable to receiue in this life. *Moyſes* ſaid vnto our *Lord*; *Shew me thy glorie:* and our *Lord* anſwered; *I will ſhew thee all good:* and ſhewed vnto him, himſelfe, vnder the diſpoſition of a viſible matter; as all the good that he, liuing, and remaining in this life, was capable of to receiue. Whereupon S. *Iohn* ſaith: *And the Life was manifeſted, and we haue ſeene, and doe teſtifie, and declare vnto you, the life eternall, which was with the Father, and hath appeared to vs: and that which we haue ſeene, and haue heard, we declare vnto you, that you alſo may haue ſocietie with vs, and our ſocietie may be with* 1. Io. 1. 2.

the Father, and with his Sonne Ieſus Chriſt. And theſe things I write vnto you, that you may reioyce, and your ioy may be full.

Doeſt thou deſire, deare Reader, to enioy all the *Content, Eaſe, Reſt,* and *Ioy*, which in this life thou art capable to haue, and poſſeſſe; caſt out of thy heart thy ſpirituall Idols, and renounce that falſe impious God, and wicked Deuill, and his miniſters, who teach, that it is impoſſible to keepe the Commaundements of *God*; and promiſe Eaſe, and Reſt, and Saluation, and Iuſtification by Faith only: and cleaue to our *Lord*, who created thee, and keepe his Commandements, and loue him with thy whole heart, and thy neigh-

neighbor for his ſake, as thy ſelfe; and thou ſhalt moſt aſſuredly haue and enioy it: according to the Promiſes, ſaying; *When thou ſhalt ſeeke the Lord thy God, thou ſhalt find him: yet ſo, if thou ſeeke him with all thy heart. If you will ſeeke him, you ſhall find; but if you forſake him, he will forſake you. And when they ſhall returne, in their diſtreſſe, to our Lord the God of Iſrael, and ſhall ſeeke him* (ſaith the Prophet *Azarias*) *they ſhall find him:* Yet ſo, if they ſeeke him with all their hearts. *And Aſa gathered together all Iuda and Beniamin: and when they were come into Ieruſalem, hee went in, after the manner, to eſtabliſh the Couenant, that they ſhould ſeeke our Lord, the God of their*

Deut. 4. 29. Par. 15. 2. Par. 15. 4. Par. 15. 9.

their fathers, in all their heart, and in all their ſoule. And if any man, quoth he, ſhall not ſeeke our Lord, the God of Iſrael, let him die, from the leaſt to the greateſt, from Man vnto Woman. And they ſware to our Lord with a loud voice, in iubilation, and in noyſe of Trumpet, and ſound of Shaulmes, all that were in Iuda, with execration: for in all their heart did they ſweare, and with all their will did they ſeeke him, and found him, and our Lord gaue them reſt round about. If any one loue me (ſayth our Lord) *he will keepe my Word, and my Father will loue him, and wee will come to him, and will make abode with him.* Againe, *If you loue me, keepe my Commaundements, and I will aske the Father,*

Io. 14. 23.

Io. 14. 14.

and

and hee will giue you another Comforter, that he may abide with you for euer, the ſpirit of Truth, whom the World cannot receiue, becauſe it ſeeth him not, neither knoweth him; but you know him. And in this wee know (ſayth Saint *Iohn*) *that vve haue knowne him, if vve obſerue his Commandements. Hee that ſaith, he knoweth him, and keepeth not his Commaundements, is a lyar, and the truth is not in him. Hee ſhall abide vvith you, and be in you. Hee that keepeth his Commandements, abideth in him, and hee in him.* 1.Io.2.3. Io.14.17. 1.Io.3.24.

Againe, *I vvill not leaue you* (that loue me) *Orphanes; I vvill come to you: Yet a little vvhile, and the World ſeeth me no more; but you* Io.14.18.

ſee

ſee me, becauſe I liue, and you ſhall liue (in mee.) In that Day you ſhall know, that I am in my Father, and you in
1. Io. 3. 7. me, and I in you. Euerie one that loueth, knoweth God: Hee that loueth not, knoweth not God, becauſe God is Charitie.

Io. 14. 16. Againe, A little while, and now you ſhall not ſee me: and againe, a little while, and you ſhall ſee me; becauſe I goe to the Father. They ſaid therefore, What is this hee ſaith, A little while; wee know not what hee ſpeaketh. And Ieſus ſaid, Now indeede you haue ſorrow; but I will ſee you againe, and your hearts ſhall reioyce, and your ioy, no man ſhall take from you. Aske, and you ſhall receiue

receiue (himſelfe into their ſoules) *that your ioy may be full. Theſe are the Promiſes of God: and* (as Saint *Auguſtine* ſayth) *Who can feare to be deceiued, when Truth it ſelfe doth promiſe?* Conf. li. 12. c. 1.

O ſonnes of Men! How long heauie hearts? Why loue you Vanitie, and ſeeke Lying? Wherefore will you ſtill walke hard, and painefull, Wayes? There is no reſt, where you ſeeke it. Seeke that you ſeeke, but there it is not, where you ſeeke: You ſeeke happie life, in the Countrie of Death; it is not to be found there. How will you finde happie life, where no life is? Our Life deſcended from hence, and tooke away our Death, and hath killed it, out of the abundance of his life; Pſ. 4. Aug. Conf. li. 4. ca. 12.

and

and thundreth out crying, that vve vvould returne from hence vnto him, into that Secret, from vvhence he proceeded vnto vs. Hee departed from our eyes, that vve might returne into our hearts, and finde him. I ſeeke my God in euerie bodie, as vvell earthly, as heauenly, and I doe not finde him; I ſeeke his ſubſtance in my ſoule, and I finde it. I haue meditated the manner how to finde my God, and by thoſe things vvhich are made the inuiſible things of my God, deſirous to behold theſe things, vvhich may be vnderſtood. I haue ponred out my ſoule in me; and now there remaineth nothing which I may touch, but my God: For there is the Houſe of my God, aboue my ſoule he dwelleth; from thence he

Aug. vpon the 41. Pſ.

he beholdeth me, from thence he created me, from thence he gouerneth me, from thence he counſelleth me, from thence he ſtirreth me vp, from thence he calleth me, from thence he directeth me, from thence he leadeth me, from thence he carrieth me about. Thus Saint *Auguſtine.*

Whereupon *Boetius*, in his third Booke, and eleuenth Verſe, ſayth.

He that would ſeeke the Truth
with thoughts profound,
And would not ſtay in Wayes
which are not right;
He to himſelfe muſt turne his
inward ſight,
And guide his Motions in a cir-
cled Round:

Tea-

Teaching his Minde, what euer
ſhall deſigne,
Her ſelfe in her owne treaſure
to poſſeſſe:
She that which late lay hid in
cloudineſſe,
More bright, and cleare, then
Phœbus beames ſhall ſhine.

CHAP. XXIII.

The ſixt Content and Happineſſe which ſuch enioy as loue God Almightie with all their hearts, and their neighbour for God, as themſelues; are the gifts they receiue from the holy Ghoſt dwelling in them, and the fruits which he produceth in them.

THe mercies which *God* Almightie ſheweth to ſuch as loue him with all their

their hearts, and their neighbours as themſelues, are ſo infinite, that he doth not onlie dwell in their hearts, and ſoules, as in his houſe and home, and manifeſt himſelfe vnto them; but alſo beſtoweth ineſtimable gifts vpon them, and decketh and adorneth their ſoules, in this life, with his Iewels, and produceth in their hearts diuine fruits; that it may be fulfilled, which was ſpoken by *Iſay* the Prophet, ſaying: *Reioycing, I will reioyce in our Lord, and my ſoule ſhalbe ioyfull in my God, becauſe he hath clothed me with the garments of Saluation: and with the garment of Iuſtice, he hath compaſſed me, as a Bridegroome decked with a Crowne, and as a Bride* Iſa. 61. 10.

adorned

adorned with her Iewels: For as the Earth bringeth forth her Spring, and as the Garden ſhooteth forth her Seede; ſo ſhall our Lord God make Iuſtice to ſpring, in the hearts of all thoſe who loue him: according to the words of our *Sa-*
Io.14.15. *uiour*, ſaying; *If you loue me, keepe my Commandements, and I will aske the Father, and he will giue you another Comforter, that he may abide with you for euer, the ſpirit of Truth, he ſhall*
Io.14.26. *abide in you, and be in you. He ſhall teach you all things, and ſuggeſt vnto you all things, whatſoeuer I ſhall ſay vnto you*: according to which wordes,
1.Cor.2.12. Saint *Paul* ſaith; *Wee haue receiued, not the ſpirit of this World, but the ſpirit which is*
Rom.8.17. *of God*. Againe, *If anie haue*

not

not the ſpirit of Chriſt, the ſame is not his. Whereby we ſee, that the ſpirit of *Chriſt* doth remaine in all thoſe, who loue him; by whoſe meanes, they become wiſe, learned, full of counſell, ſtrength, knowledge, pietie, and feare of *God*: according to the wordes of *Iſay* the Prophet, ſaying; *And the ſpirit of our Lord ſhall reſt vpon him; the ſpirit of Wiſedome, and Vnderſtanding, the ſpirit of Counſell, and Strength, the ſpirit of Knowledge, and Pietie. and the ſpirit of the feare of our Lord ſhall repleniſh him.* So here, according to good Method, wee ſhould ſpeake of the aforeſaid gifts, or effects, Iſa. 11. 2.

of

of the Spirit of *Chriſt*; the holy *Ghoſt* in vs: But hauing occaſion to ſpeake of them in our fourth Booke; where wee muſt treat of the interchange of gifts, betweene *God* and Man: not to ſpeake twice of them, wee deferre them vntill then; and proceede to ſet downe the fruits, which the holy *Ghoſt* doth produce in the hearts of thoſe who loue him, and keepe his Commandements.

Io. 7. 38. *He that beleeueth in me* (ſaith our Sauiour) *as the Scriptures ſay, out of his bellie ſhall flowe Riuers of liuing Water: and this hee ſaid, of the Spirit they ſhould receiue, which are to beleeue in him:* Whoſe fruits,

fruits, or liuing Water, Saint *Paul* ſetteth downe, ſaying; *The fruit of the Spirit, is Charitie, Ioy, Peace, Patience, Benignitie, Goodneſſe, Longanimitie, Mildneſſe, Faith, Modeſtie, Continencie, Chaſtitie.* Gal.5.22.

Theſe are the delicate fruites, vvhich the Holie *Ghoſt* doth produce in the hearts of thoſe, vvho loue him vvith all their hearts; by vvhich, they are made beautifull, and happie: According to the vvordes of Saint *Paul*, ſaying; *For God, not by the vvorkes of Iuſtice, vvhich vvee did* (of our ſelues, as of our ſelues) *but according to his great Mercie,* 2.Tim.3.4. 2.Cor.3.5.

he

he hath ſaued vs by the Lauer of Regeneration, and Renouation of the holie Ghoſt, vvhom he hath poured vpon vs abundantly, by Ieſus Chriſt our Lord, that being iuſtified by his grace, vve may be heires, according to hope, of life euerlaſting. The holie *Ghoſt* is the Tree, of which the Eſpouſe in the Canticles ſpeaking, ſaith; *Vnder his ſhadow, vvhome I deſired, I ſate, and his fruit was ſvveet vnto my throat: Hee brought mee into the Wine-cellar, hee hath ordayned in mee, Charitie.*

Can. 2.

Of

OF THE FIRST FRVIT OF THE *Holy Ghoſt, which is Charitie.*

THe firſt fruit which the holy *Ghoſt* doth produce in the Hearts of thoſe who loue him, is *Charitie*, or puritie of Heart, goodneſſe of Conſcience, and a Faith not fained: for ſo S. *Paul* and S. *Auguſtine* define *Charitie*, ſaying; *The end of the Precept is Charitie, from a pure Heart, and a good Conſcience, and a Faith not fained*: Whereby they doe

1. Tim. 1. Aug. tract. 8. in Ic.

easily keepe the Commandements; which consist in Charitie: and so liue in a happie estate vpon Earth; enioying all the blessings which are promised to the Charitable: which, in some part, we haue set down in the former Chapters; and more then wee are able to expresse, remaine: for that *Charitie is the bond of perfection*; and comprehendeth in it whatsoeuer is good, and of perfection: By it we cleaue to God; by it we loue our Neighbours; by it wee take away all Euils, Wretchednesse, and Miseries; by it we attaine vnto all good. Whereupon Saint *Augustine* saith, *Haue Charitie, and haue all things.* And S. *Tho-*

Col. 3. 14.

Augin epist. Ioan. tract. 5. Secu. 2. q 23. art 3.

mas

mas affirmeth, *Charitie to be the forme of all other Vertues, by which their acts are addressed to their last endes, and the end of all Vertues, and the Foundation, in which they are sustained.*

As all Vertues, if they be Vertues of Grace, and Fauour, making vs acceptable to God, are grounded in Charitie; as we haue shewed in the sixteenth Chapter: so all the gifts and fruits of the Holy *Ghost* are founded in *Charitie*, as boughes, or branches in the Root: according to the words of our *Lord*, saying; *Whosoeuer shall doe the Will of my Father* (keepe his Commandements) *he is my Brother, and Sister,* Mat. 12. 50

and Mother; hee is partaker of all Ioyes, Comforts, Contents, and Happineſſe whatſoeuer: *For in Chriſt Ieſu neither Circumciſion auaileth ought, nor Prepuce, but a new Creature* (a pure Heart) and whoſoeuer ſhall follow this rule, *Peace vpon them, and Mercie*; all Ioyes and Contentments. Whereupon our *Saviour* ſaith; *He that abideth in me, and I in him, the ſame beareth much Fruit: And he that abideth in Charitie, abideth in God, and God in him.* And S. *Paul* ſaith; *Charitie is patient, is benigne; Charitie enuieth not, dealeth not perverſly, is not puffed vp, is not Ambitious, ſeeketh not her owne, is not prouoked to anger,*

Gal.6.15.

1.Tim.1.

Io.5.6.

1.Io.4.17.

1.Cor.13.4.

think-

thinketh not euill, reioyceth not vpon Iniquitie, but reioyceth with the Truth. Whereby is manifeſt, that all the reſt of the Fruits of the holy *Ghoſt* are founded in *Charitie.* So *God* grant thee, deare Reader, abundance of *Charitie*, that thou maiſt beare much Fruit of the holy *Ghoſt*, and be abundantly Happy, and Content: *For with the ſame meaſure you doe mete, it ſhall be meaſured to you againe,* ſaith our *Saviour.* Mat. 7. 2.

Of The Second Fruit of the Holy Ghost, which is Ioy.

THe second Fruit which the Holy *Ghost* produceth in the hearts of such as loue *God*, is *Ioy*; not such base ioyes, as haue gaping hunters, when they haue found their prey; or sensuall Men, in the *Lute* and *Harpe*, and *Timbrell, and Psalme, and Wine in their Banquets; for which cause, Hell hath dilated his Soule, and opened his Mouth without all measure, or limitation, and the Strong, and High, and Glorious ones, shall descend into it*: but *Ioy* in our *Lord*; accor-

according to the words of the bleſſed Virgine *Mary*, ſaying; *My Spirit hath reioyced in God my Sauiour.* An exultation of the Heart and Soule in the liuing *God*; according to the words of the Prophet *Dauid*, ſaying: *My Heart and my Fleſh hath reioyced in the liuing God*; who is all Pleaſure, Content, and Good. An inestimable *Ioy* and content of Minde, and Spirit, to finde our Lord there; according to his Promiſe: *Now indeed you haue Sorrow, but I will ſee you again, and your Heart ſhall reioyce, and your Ioy no man ſhall take from you:* Becauſe it ſhall be in their inward ſoules, with *God* Almightie; which death will not take away, but increaſe;

Luk. 1. 46.

Pſal. 15. 9.

Io. 16. 22.

according to the words of
Jo.15.9. our *Lord*, ſaying; *As my Father had loued me, I alſo haue loued you; abide in my Loue: If you keepe my Precepts, you ſhall abide in my loue; as I alſo keepe my Fathers Precepts, and doe abide in his loue. Theſe things I haue ſpoken to you, that my Ioy may be in you, and your Ioy may be filled* with ſo great Content, that in this life you are neither capable, nor would receiue, or deſire more.

Jo.17.11. Of this *Ioy*, our *Sauiour* further ſpeaking; ſaith: *Holy Father, keepe them in thy Name, whom thou haſt giuen me, that they may be one, as alſo We: and theſe things I ſpeake in the World, that*

they

they may haue my Ioy filled in themſelues.

Of this *Ioy*, S. *Auguſtine* ſpeaking; ſaith: *God forbid, my Lord, that with what Ioy ſoeuer I ſhould reioice, I ſhould thinke my ſelfe happie. There is a Ioy which is not giuen to the wicked, but to ſuch as ſerue thee gratis, whoſe Ioy thou thy ſelfe art; and that ſame is happie Life, to reioice at thee, of thee, and for thee: this is it, and other there is none.* Againe, *Such as will not reioice of thee, who only art happie Life, will not be happie; for happie Life is Ioy of thee, who art Truth, God mine illumination, the health of my face, and my God.* Conf. li. 10. ca. 22. Conf. li. 10. ca. 23.

And out of this *Ioy* are

the abundant Prayses, and Joyes of the Prophet *David*,

Psal. saying: *Come, let us rejoyce to our Lord; Let us make jubilation to God our Saviour.*

Psal. 96. *The habitation in thee, as it were of all rejoycing, Light is risen to the Just, and Joy to the right of heart. Be glad ye Just in our Lord; and confesse ye to the memorie of his sanctification.*

Of this Joy the Prophet *Abacuc* writing, saith; *I will joy in my Lord, and will rejoice in God my* JESUS.

Of this Joy the Prophet *Isay* speaking, saith: *The Joy of wilde Asses, the pastures of flocks, until the Spirit be powred out upon us, from on high; and the Desert shall be as Carmell, and Carmell shall be reputed*

puted for a Forreſt, and Iudgement ſhall dwell in the Wilderneſſe, and Iuſtice ſhall ſit in Carmell. The Ioyes and contentments of Men, before they be endued with the Spirit of God, are, as the *Prophet* ſaith, like the ioyes of wilde Aſſes; all placed in eating, drinking, ſleeping, and following their carnall and ſenſuall appetites: but after the Holy Ghoſt be poured out vpon them; then, they who were without Fruit, and as ſuch, abandoned, and forſaken, and left to the ioyes of wilde Aſſes, ſhall be as *Carmell*, or *Carmelites*, which is to ſay, knowledge of *Circumciſion*, or a *Circumciſed Lamb*: and ſhall abandon and caſt off all their wilde Aſſes pleaſures,

pleaſures, to become partakers of the Promiſes of *God* to our Fathers; ſaying: *Our*
Deut.30.6. *Lord thy God will circumciſe thy heart and the heart of thy Seede, that thou maieſt loue thy Lord thy God in all thy heart, and in all thy ſoule, that thou maiest liue.*
Rom.2. Whereof S. *Paul* ſpeaking,
Phi.3. ſaith: *Circumciſion of the heart in Spirit.* Againe, *Wee are the Circumciſion, which in Spirit ſerue God*; and keepe the Commandements. And *Carmell* (the Mount from which wee take our Name; and vpon which, our Fathers, *Elias. Elizeus*, and the ſonnes of the Prophets, liued in contemplation, and adoration *of God in Spirit and veritie*) ſhall be

ſo

ſo dilated as a Forreſt; many giuing themſelues to contemplation, all ouer the World. And Iudgement ſhall dwell in contemplatiue Men: and *Iuſtice ſhall ſit in Carmell*; in *Carmelites*, or Men hauing circumciſed hearts, by the Spirit of *God*. As in another place; the ſame Prophet ſpeaking, ſaith: *Shall* Iſa.29.
not yet within a little while, and in a ſhort time, Libanus (another more waſte Mountaine in Paleſtina) *be turned into Carmell, and Carmell reputed for a Forreſt: and in that day the deafe ſhall heare the words of the Booke; and out of the Darkeneſſe and Miſt, the eies of the blinde ſhall ſee: and the meeke ſhall adde ioyfulneſſe in our Lord;*

and

and the poore men ſhall reioice in the Holy One of Iſrael, &c.

Againe, of theſe *Ioyes, Eaſe*, and *Reſt*, which men endued with Charitie ſhould attaine vnto; the Prophet *Iſay* further ſpeaking, ſaith: *When thou ſhalt powre out thy Soule to the hungrie, and ſhalt fill the afflicted Soule, thy light ſhall riſe vp in darkeneſſe, and thy darkeneſſe ſhall be as the Noone-day: And our Lord will giue thee Reſt alwaies, and will fill thy Soule with brightneſſe, and deliuer thy bones; and thou ſhalt be as a watered Garden, and as a Fountaine of Waters; whoſe Water ſhall not faile: And the Deſarts of the World ſhall be builded in thee. Thou* Iſa. 58.

ſhalt

ſhalt raiſe vp the foundations of Generation, and Generation; and thou ſhalt be called the builder of the Hedges, turning the Paths into Reſt. If thou turne away thy foote from the Sabbath, from doing thy will in my Holy day, and call the Sabbath delicate, and the Holy of our Lord glorious, and glorifie him; whileſt thou doeſt not thine owne waies, and thy will be not found to ſpeake a word: Then ſhalt thou bee delighted vpon the Lord; and I will lift thee vp aboue the heights of the Earth, and will feede thee with the Inheritance of IACOB *thy Father; for the Mouth of our Lord hath ſpoken.*

If the *Ioy* of wilde Aſſes be ſo highly eſteemed by the

Princes,

Princes, and adorers of the Earth, as that they put either all, or the moſt part of their content in them; how much more are to be eſteemed the Ioyes of the holy *Ghoſt*, which doe ſo farre exceede all the Ioyes of wilde Aſſes, and carnall pleaſures of the cenſuall Men of the Earth, as the Soule doth the Body: The one being common to pious Men, and *Angels*; the other proper to carnall Men, and Beaſts.

Of The Third Fruit of the Holy Ghoſt, which is Peace.

THe third Fruit which the holy *Ghoſt* doth produce in the hearts of them that loue him, and their neighbour for him, is *Peace*: not ſuch Peace as is giuen to the wicked; who can finde no other Reſt, or Peace, but in the following, and feeding of their inordinate appetites with ſenſuall pleaſures, like the beaſts of the Forreſt: *But the Peace of God, which paſſeth all vnderſtanding*; an Eaſe, Reſt, Repoſe of heart and minde in *God* Almightie; which exceedeth the capacitie, Phil. 4. 7.

citie, and vnderſtanding of all ſenſuall men, which S. *Paul* deſcribeth to be an vnion of

Phil. 4. *our hearts, and all the vnderſtanding powers of our ſoule, in Chriſt Ieſus.*

Peace which was promiſed by the Prophet *Iſay*, ſaying:

Iſa. 32. 15. *When the Spirit ſhall be powred out vpon vs, then the worke of Iuſtice ſhall be Peace, and the ſeruice of Iuſtice, Silence, and Securitie for euer: And my People ſhall ſit in the beautie of Peace, and in the Tabernacles of Confidence, and in wealthie Reſt.* Reſting of their Hearts and all the powers of their Soule, *in Chriſt Ieſus, as a Stone in his Centre.*

Peace ſpoken of by the

Pſ. 147. 12. Prophet *Dauid*, ſaying: *Praiſe thy God, O Syon, becauſe he hath*

hath strengthened the Locks of thy Gates, he hath blessed thy Children in thee, who hath set thy borders Peace, and fil eth thee with the fat of Corne. Againe, *In Peace, in the self-same, I will sleepe and rest.* Whereupon, S. *Augustine* reading this verse after his Conuersion from Heresie, cryed from the bottome of his heart: *O, in Peace! O, in the selfe-same! O, what did he say! I will Repose and take Rest? Thou* (O Lord) *art the selfe-same exceedingly, who art not variable: in thee is Rest, forgetting of all labours, for that there is no other with thee; neither are there many more things to be had, which thou art not: But thou, O Lord, hast singularly setled* me

Confess. ca. 4.

me in hope. I did reade, and did burne in loue: Neither did I finde what I ſhould doe to the deafe dead (Heretikes) *amongſt whom I had beene an vnſauourie yeller forth of infectious Doctrine, and blinde againſt the Letters honyed with the hony of Heauen, and lightened with thy Light. O that they could ſee the inward Eternall Light! Which I, becauſe I had taſted, I was angrie at my ſelfe, for that I could not ſhew it them, if they ſhould bring vnto me a heart in their owne eies, without thee, and ſhould ſay, Who will ſhew vs good things?* So Saint *Auguſtine.*

The Peace, ſpoken of by our *Sauiour*, ſaying: *Peace I leaue to you; my peace I giue*

Io. 14. 27.

to you ; not as the World giueth , doe I giue to you. Againe, *In me you may haue Peace, in the World you ſhall haue Diſtreſſe :* Whereof the Prophet *Iſay* ſpeaking, ſaith ; *For this cauſe ſhall my people know my Name in that day, becauſe I my ſelfe that ſpake* (Peace I leaue you) *loe am preſent. How beautifull vpon the Mountaines are the feete of him that euangelizeth, and preacheth Peace, of him that telleth good, preaching Health, that ſaith to Sion* (the Soule which loueth *God* with all his heart) *Thy God ſhall raigne? Becauſe all violent taking of prey with tumult, and garment mingled with blood ſhall be burnt, and foode for the fire. For a little Childe*

Io 16.33.

Iſa.52.6.

Iſa.9.5.

is

is borne to vs, and a Sonne is giuen to vs, and his name shall be called Prince of Peace: His Empire shall be multiplied, and there shal be no end of his peace.

At this *Peace*, the Angels reioyced, to see it prepared to be planted in the Hearts of Men vpon Earth: *And the Angels said, I euangelize to you great Ioy, that shall be to all People, beeause this day is borne to you a Sauiour, which is Christ our Lord; you shall finde the Infant swadled in Clothes and layd in a Maunger: And suddenly there was with the Angell a multitude of the heauenly Armie, praysing God, and saying, Glorie in the highest to God, and in Earth, Peace to Men of good will: For hee* (our *Lord* himselfe) *is*

Luk. 2.

Eph. 2.

our

Content, and Happineſſe.

our Peace, who hath made both one; and diſſoluing the middle Wall of the Partition, the enmities in his Fleſh. And comming, he euangelized Peace to you that were farre off, and Peace to them that were nigh, for by him we haue acceſſe both in one Spirit to the Father.

This is the *Peace* which Saint *Paul* wiſhed to the *Theſſalonians*, ſaying: *The Lord of Peace himſelfe giue you euerlaſting Peace in euery place.* 2. Theſ. 3. 16. And this is the Peace which our *Lord* often wiſhed to his *Diſciples* after his Reſurrection, ſaying; *Peace be to you.*

This Peace (ſaith S. *Auguſtine*) *Chriſt left by a Teſtament to the Apoſtles, as the chiefeſt good; without the* In epiſt. ad fratres in eremo.

which

Of Ease, Rest, Repose,

which none ought to live, &c. This is that glorious Peace which expelleth the fruit of euill Thoughts, preserueth the wauering Minde from hurt, and purgeth the Conscience: He who hath not the peace of Heart, of Mouth, and Worke, ought not to be called a Christian. O Peace! thou art the serenitie of the Minde, the tranquilitie of the Soule, the simplicitie of the Heart, the bond of Loue, and companion of Charitie. This is that high Felicitie, which taketh away Enmities, appeaseth Warres, oppresseth Angers, treadeth downe the Proud, loueth the Humble, endeth Strifes, maketh Enemies friends, acceptable to all Men. So S. Augustine.

And

Content, and Happineſſe.

And if the *Peace* of the Earth, which is but a ceſſation from worldly troubles or affaires, and a ſatisfying of thy paſſions, be pleaſing vnto thee; of how farre greater Content and Happineſſe muſt the *Peace of God* be, *which paſſeth all vnderſtanding*; and keepeth, as S. *Paul* ſaith, *Our Hearts, and all the vnderſtanding powers of our Soule in Chriſt Ieſus?* which *God* of his goodneſſe grant thee, Reader. Phil. 4. 7.

TO

Of The Fovrth *fruit of the Holy Ghoſt, which is Patience.*

THe fourth fruit is *Patience*; of which it is ſaid: Luk.21,19. *In Patience ſhall you poſſeſſe your Soules.* Then a man is ſaid to enioy a thing, when he receiueth Content in it, and vſeth it according to the end it was created; for he that poſſeſſeth a thing to vexe, and afflict, hath it not to enioy, and poſſeſſe, but to torment: Whereupon it commeth to paſſe, that angrie and chollericke men doe not poſſeſſe themſelues, nor their Soules; ſince they want

want patience ; and ſo the hauing of a Soule, ſerueth them for nothing, but to be afflicted and tormented.

Whereby appeareth the excellencie of this fruit of the Holy Ghoſt, *Patience* ; that it maketh men Maſters, or iuſt poſſeſſors of themſelues; in proſperitie, and aduerſitie, alwaies to be the ſame ; and haue, and exerciſe at all times, the free vſe of reaſon, graces, and gifts, which *God* Almightie hath beſtowed vpon them : In Proſperitie, not to be puffed vp with pride, nor wanton with externall Ioyes; and in Aduerſitie, not to be deiected, changed, or altered, with Sorrow, or Griefe : As patient *Iob* ſaid ;

Iob 1.21. *Our Lord gaue, and our Lord hath taken away; as it hath pleaſed our Lord, ſo is it done: the Name of our Lord be bleſſed.* And being beſet on euery ſide with afflictions; yet by *Patience* ſo inioyed and poſſeſſed himſelfe, that of him it is ſaid: *In all theſe things* IOB *ſinned not with his lips, neither ſpoke he any fooliſh thing.*

And ſince by *Patience* we poſſeſſe our Soules, what can we eſteeme to be of greater
Mat. 16.26. worth then *Patience? What exchange will a man giue for his Soule?* and giue it to be afflicted with Temporall and
Mat. 16.26. Eternall Torments? *What doth it profit a man, if he gaine the whole World, and ſuſtaine the damage of his Soule?*

By

Content, and Happineſſe.

By this thou mayeſt ſee how baſely and lightly worldly men doe eſteeme of their Soules; ſeeing that many times they loſe them through anger, and impatience; rather then they will willingly part from ſuperfluous Meate, Drinke, Apparell, eſteeme of the World, or ſuch like earthly commodities.

O ſenſuall Man! *is not the life* (or Soule) *more then Meate, and the Bodie more then Apparell? Be not carefull therefore for the morrow.* Mat. 6. Be not angrie, or afflicted, for that thou poſſeſſeſt not ſuch worldly things as thou wouldeſt vſe to morrow, *For the morrow day ſhall be carefull for it ſelfe*; it will bring new cares with it, *Sufficient for the*

day, is the euill or malice thereof: Beare it patiently; and ſo the next day, and ſo the third day, if thou liue ſo long. If thou canſt not eaſily beare patiently the cares, euils, or malice, which fall vpon thee in one day, why wilt thou put the cares and euils of many dayes together into thy phantaſie; and prouoke and ingender in thy ſelfe impatiencie, anger, furie, or wrath, to the looſing of thy Soule? Is not thy Selfe and Soule more worth to thee then the worldly commoditie thou wanteſt? why then wilt thou be ſo fooliſh, as to be angrie, and exchange away thy Soule for a thing that is worſe then it? For what art thou angrie?

Is

Is it, peraduenture, for that thou canſt not enioy ſome good? If it be not good, what wilt thou doe with it? or why ſhouldeſt thou be angrie, becauſe thou canſt not haue that which is naught? If good it be, why wilt thou wiſh it ſo much euill, as to deſire that it ſhould become ſubiect to one, who hath exchanged away his Soule, and is run out of himſelfe? Wherefore, thy right courſe is firſt to poſſeſſe thy Selfe and Soule; and *ſeeke* (by Patience) *the iuſtice of God; and all theſe things ſhall bee giuen vnto thee beſides.* Mat. 6.

And from this fruit of the Holy *Ghoſt*, ariſeth the vnſpeakeable Patience, which wee haue ſeene practiſed

and exerciſed amongſt the Engliſh Martyrs, and Confeſſors of our Catholike Faith heere in *England*, in theſe late yeeres of Perſecution: ſome hauing beene in Priſon twentie yeares, ſome twelue, ſome eight, and almoſt all of them without any allowance from their perſecutors, to ſuſtaine life. Many put to torments, many to cruell death, and yet prayed patiently for their perſecutors, and preached (by example) Charitie in their greateſt torments. *Heere is the Patience of the Saints, which keepe the Commandements of God.*

Apoc.14.12.

The Scriptures ſpeaking of the reward which *God* will beſtow vpon thoſe, who ſeeke by *Patience* to poſſeſſe their

Soules,

Soules, ſaith: *Becauſe thou haſt kept the word of my patience, I will keepe thee from the houre of temptation, which ſhal come vpon the whole world, to tempt the Inhabitants of the Earth*; that is, he will free them from the temptations of the Deuill: from which, *God* of his goodneſſe deliuer thee, Reader. Apoc. 3. 10.

OF THE FIFT FRVIT *of the Holy Ghoſt, which is Bountifulneſſe, or Liberalitie.*

THe fift fruit which the Holy *Ghoſt* doth produce in the Hearts of ſuch as loue him, is *Benignitie*, a readineſſe, and willingneſſe of

minde, to help, and doe good to our Neighbours; and freely to communicate vnto others, ſuch things as *God* Almightie hath beſtowed vpon vs: which doth wonderfully ſhine in all the actions of our *Sauiour*, imparting of his gifts, graces, and fauours, to all that would prepare themſelues to receiue them, and hath left this *Benignitie*, or *Liberalitie*, of doing good to our Neighbours, as a particular Legacy vnto vs, ſaying;

1 Ioh 13.34. *A new Commandement I giue to you, That you loue one another, ſo as I haue loued you, that you alſo loue one another. In this, all men ſhall*

2. Ioh. 3.18 *know that you are my Diſciples, if you haue loue one to another, not in word, nor in tongue, but*

in

in deede, and truth; by Liberalitie ſupplying our Neighbours wants, with whatſoeuer *God* Almightie hath beſtowed vpon vs.

Of this *Benignitie* or *Liberalitie*, our *Sauiour* ſpeaking, ſaith: *Doe good to them that hate you, and pray for them that perſecute you, and abuſe you; that you may be the children of your Father which is in Heauen: Who maketh his Sun to riſe vpon good and bad, and raineth vpon iuſt and vniuſt.* Mat. 5.

Whereby appeareth the excellencie of this *Benignitie* or *Bountifulneſſe* towards all; that it maketh men true Diſciples of our *Lord* & *Sauiour*, & ſons of *God*; whoſe Mercy and Liberalitie is aboue al his works, doing

doing good, and vsing of mercie to euery one: and for this cause S. *Paul* writing to
1 Tim. 6.17. *Timothie*, saith; *Command the Rich of the World not to be high-minded; to doe weil, to become rich in good workes, to giue easily, to communicate* (the riches they haue, to others) *to heape vp to themselues a good foundation for the time to come, that they may apprehend the true Life*; liue happily in this life, and in the other, enioy eternall Glory; according to the words of S. *Peter*, saying;
2 Pet. 1.10. *Brethren, labor the more, that by good workes you may make sure your vocation, and election: for doing these things, you shall not sinne at any time: for so there shall be ministred to you abundantly an entrance into the*

euerlasting Kingdome of our Lord and Sauiour Iesus Christ. Whereupon our *Sauiour* saith; *Giue and there shall be giuen to you*, to be the Sonnes of *God*, true Disciples of our *Lord*, Content and Happineſſe, *good measure, and pressed downe, and shaken together, and running ouer, shall they giue into your bosome: Doe good, and lend, hoping for nothing thereby, and your reward shall be much, and you shall be the Sonnes of the Highest, because himselfe is beneficiall vpon the vnkinde, and the euill. Be ye therefore mercifull, as also your Father is mercifull*, that thereby you may be happy; according to the words of our *Lord* saying, *Blessed are the mercifull, for they shall receiue mercie.* Luk.6.37. Luk.6.35. Mat.5.

OF THE SIXT FRVIT *of the Holy Ghoſt, which is Goodneſſe.*

THe ſixt fruit is *Goodneſſe*, by which they become really and truly good; not by Nature, but by Grace and communication of the Holy *Ghoſt*: which produceth in them goodneſſe, and an abilitie of doing good workes; according to the words of our
Mat. 7. 18. *Lord*, ſaying: *Euery good tree yieldeth good fruits, and by their fruits you ſhall know them.* A-
Ioh. 15. 5. gaine, *He that abideth in me, and I in him, the ſame beareth much fruit, for without me, you can do nothing. If any abide not in me, he ſhall be caſt forth as*

the branch, and ſhall wither, and they (the Angels at the day of Iudgement) *ſhall gather them vp, and caſt them into the fire.*

Whereupon, S. *Paul* ſaith; Rom. 11. 22. *See the goodneſſe and ſeueritie of God! vpon them ſurely that are fallen, the ſeuerity: but vpon thee, the goodneſſe of God, if thou abide in goodneſſe; otherwiſe thou alſo ſhall be cut off.* Againe; You were 1. Cor. 6. 11. (Fornicators, ſeruers of Idols, Adulterers, &c.) *but you are waſhed, but you are Sanctified, but you are Iuſtified in the name of our Lord Ieſus Chriſt, and in the Spirit of our God; becauſe* Ioh. 14. 17. *he ſhall abide with you, and be in you*: by whoſe communication they ſhall be renewed, as S. *Paul* ſaith, in the Spirit of Eph. 4. 24. their mindes, and put on the

New

New Man, which according to *God* is created in Iuſtice, and holineſſe of Truth; whereby they become truly and really good, holy, and iuſt.

And the excellencie of this fruit is manifeſt by the words of our *Lord*, where he ſaith: Ioh 5.28. *The houre commeth, wherein all that are in the Graues ſhall heare the voice of the Sonne of Man, and they that haue done good things, ſhall come forth to the Reſurrection of life: But they that haue done euill, into the Reſurrection of Iudgement.* And by the words of S. *Paul*, ſaying; *Tribulation, and anguiſh, vpon euery Soule* Rom. 2. *of man that worketh euill; But glorie, and honour, and peace to euery one that worketh good.* Doe then good workes, Reader,

der, that thou mayeſt attaine vnto true *Glorie*, *Honour*, and *Peace*: which I wiſh vnto thee.

OF THE SEVENTH *fruit of the Holy Ghoſt, which is Perſeuerance.*

THe ſeuenth fruit which the Holy *Ghoſt* doth produce in their Soules, who loue him, is *Perſeuerance*; a firme and conſtant purpoſe to perſiſt in louing *God* Almightie with all their Hearts, and their Neighbours for *God*, as themſelues, for euer.

It is not inough to begin to doe well; but to perſeuere all the daies of their life in doing good

good to euery one: for many haue begun good courses, but for want of perseuerance haue perished. *Many false Prophets shall arise, and shall seduce many; and because Iniquitie shall abound, the Charitie of many shall waxe cold: But he that shall persever vnto the end* (in a pure Heart, a good Conscience, and Faith vnfained) *shall be saued.*

Mat. 24.

Apoc. 2. 26. *And he that shall ouercome* (sinne) *and keepe my workes vnto the end I will giue him power ouer the Nations* (*and he shall rule them with a rodde of Iron, and as the vessell of a Potter shall they be broken*) *as I also haue receiued of my Father: and I will giue him the Morning Starre. He that hath an eare, let him heare*

what

what the Spirit ſaith to the Churches.

He that ſhall over-come, ſhall be veſted in white garments, and I will not put his name out of the Booke of Life, and I will confeſſe his name before my Father, and before his Angels. He that hath an eare, let him heare what the Spirit ſaith to the Churches. Apoc. 3. 5.

OF THE EIGHT *fruit of the Holy Ghoſt, which is Mildneſſe, or Meekeneſſe.*

THe eight fruit which the Holy *Ghoſt* doth produce in the Hearts of thoſe who loue him, is, as Saint *Auguſtine* calleth it, a *Courageous meekeneſſe*, or mildneſſe, which Tra. 8. in Ioan.

Of Eaſe, Reſt, Repoſe,

which doth moderate the paſſion of anger, and direct them to doe good, with mildneſſe, and zeale: as of our *Saviour* it is ſaid; *Behold my Servant whom I have choſen, my beloved, in whom my Soule hath well liked: I will put my Spirit upon him. He ſhall not contend nor cry out, neither ſhall any heare in the Streetes his voice. The reede bruiſed he ſhall not breake, and ſmoaking flaxe he ſhall not extinguiſh, till he caſt forth iudgement vnto victorie.* Yet when *he found in the Temple them that ſold Oxen and Sheepe, and Doues, and Bankers ſitting; he made as it were a whip of little Cordes, and caſt them al out of the Temple, the Sheepe alſo and the Oxen, and the money of the*

Isai. 42. 1.

Mat. 12. 18.

Ioh. 2. 14.

Bankers

Bankers, he poured out, and the Table he ouerthrew: to the fulfilling of the Prophecie, which ſaid; *The zeale of thy Houſe hath eaten me.* Pſ. 68 10.

In like manner our *Sauiour* ſaith vnto his Seruants: *Vnleſſe you be conuerted, and become as little Children, you ſhal not enter into the Kingdome of Heauen. Whoſoeuer therefore ſhall humble himſelfe as this little Childe* (which ſate in the midſt of them) *he is the greatest in the Kingdome of Heauen:* and yet ſaith; *That which I ſpeake to you in the Darke, ſpeake ye in the Light: and that which ye heare in the eare, Preach ye vpon the houſe tops; And feare ye not them that kill the Bodie, and are not able to hurt the Soule:* Who Mat. 18. 3. Mat. 10. 27.

are,

Psa. are, as the *Prophet* saith, *Mightie in iniquitie*, and *loue malice rather then benignitie*; *iniquitie, rather then to speeke equitie*: But the wayes of *Peace*, the assents to *Sion*, the paths to *Ierusalem*, they haue not knowne; videlicet,

Mat. 11. 29. *Learne of me, for I am meeke, and humble of heart, and you*

1. Pet. 5. *shall finde Rest*: *Because God resisteth the proud; and to the humble hee giueth Grace*, to finde the assents to Ease, and Rest: from the wise and prudent in their owne conceits our *Lord* hath hid them, saith our *Saviour*; *and reuealed them to little ones*:

Mat. 11. 25. for *he that exalteth himselfe, shall be humbled* (with tribulation, and anguish, and paines) *and hee that humbleth himselfe, shall*

ſhall be exalted, to Eaſe, Content, and Reſt: as S. *Peter* witneſſeth, ſaying, *Be yee humble therefore vnder the mightie hand of God, that he may exalt you in the time of Viſitation, into the Ioy of our Lord*, which *God* graunt thee, Reader. 1 Pet.5.6. Mat.25.21.

OF THE NINTH *fruit of the Holy Ghoſt, which is Faith.*

THe ninth fruit is *Faith*, not ſuch a Faith as is in Heretikes, and Deuils, who haue their ſpirits ſo full of malice and iniquitie, that they thinke it impoſſible to loue *God* Almightie with all their Hearts: *But a Faith*

Eph. 4. 17. *Faith in their Hearts rooted and founded in Charitie, that*
Eph. 3. 19. *they may be filled vnto all the fulnesse of God, and be now no more Strangers, and Forrainers, but Citizens of the Saints, and the Domesticals of God;* treating with him in their
Gal. 5. 6. Soules, *by Faith, that worketh by Charitie.*

Luk. 8. 15. A *Faith* planted *in a good and very good Heart, which hearing the Word, doth retaine*
Mat. 13. 29. *it, and yield fruit in Patience, some an hundredth fold, and other threescore, and another, thirtie.*

Mat. 5. 16. A *Faith, Light of the World, shining before men: that they may see your good workes, and glorifie your Father which is in Heaven.*

A *Faith* dilated all ouer the World;

Content, and Happineſſe.

World; *Teach ye all Nations: And they going forth preached every where. Into all the Earth hath the ſound of them gone forth; and unto the end of the whole World, the words of them. In the whole World it is, and fructifieth and groweth.* Mat. 28 19. Mar. 16, 20. Rom. 16. 18. Col. 1. 6.

A *Faith, Wherein God meaning more abundantly to ſhew the Heires of the Promiſe the ſtabilitie of his Counſell, he interpoſed an Oath: becauſe he had none greater by whom he might ſweare, he ſware by himſelfe*, ſaying; *Unleſſe bleſſing, I ſhall bleſſe thee, and Multiplying, ſhall Multiply thee: that by two things unmoueable, whereby it is impoſſible for God to lye;*

we may haue a moſt ſtrong comfort who haue fled, to hold faſt the hope propoſed in our Faith.

Col. 3. 22. The *Faith of Ieſus Chriſt, giuen to them that beleeue.*

Rom. 3. 22. 31 *The Iuſtice of God by Faith of Ieſus Chriſt*, whereby we doe not *deſtroy the Law, but eſtabliſh the Law*: according to the words of our *Sauiour*,

Mat. 5. 18. ſaying; *Doe not thinke that I came to breake the Law or the Prophets; I came not to breake, but to fulfill.*

A *Faith*, which whoſoeuer beleeueth, and doth according to that which he beleeueth, *As the Scriptures*

Ioh. 7. 38. *ſay, out of his belly ſhall flow*

Iſa. 12. 3. *Riuers of liuing water. And he ſhall draw waters in ioy, out*

of

Content, and Happineſſe.

of the Fountaines of our Sauiour, and be inebriated with the plentie of the houſe of God; and with the torrent of his pleaſure, be made drunke. Pſa. 35. 9.

OF THE TENTH *fruit of the Holy Ghoſt, which is Modeſtie.*

THe tenth fruit which the Holy *Ghoſt* doth produce in the Hearts of thoſe who loue him, is *Modeſtie*, which is a decencie, or honeſt temperature of the motions of the Minde, and Bodie; by helpe whereof they alwaies ſquare their actions to a beſeeming comlineſſe, pleaſing in the ſight

Of Eaſe, Reſt, Repoſe,

of *God*, whom they know to be preſent.

So S. *Paul* exhorting the
Eph 4 29. *Epheſians*, ſaith: *All naughtie ſpeech, let it not proceede out of your mouth; but if there be any good, to the edifying of Faith, that it may giue grace to the hearers: And contriſtate not the holy Spirit of God, in which you are ſigned vnto the day of Redemption.*

And againe to *Timothie*:
2. Tim. 2 24. *The Seruant of our Lord muſt not wrangle, but be milde towards all men; apt to teach; patient; with modeſtie admoniſhing them that reſiſt the Truth* (Heretikes and Schiſmatikes) *leaſt ſometime God giue them Repentance to know*

the

the Truth, and they recouer themſelues from the ſnares of the Deuill, of whom they are held captiue at his will.

Againe, *Let your modeſtie be knowne to all men, our Lord is nigh.* Whereupon S. *Auguſtine* ſaith: *He made theſe things, and is not farre off from them: for he did not make them, and then goe his waies; but of him, and in him, they are; for in him we liue, and moue, and be.* Phil. 4. 5. Conf. li. 4. ca. 12. Act. 17. 28.

And by theſe meanes they grow, and increaſe dayly in Pietie, and tender affection towards *God* Almightie, and liue without any iuſt cauſe of reprehenſion amongſt men; excelling in ciuilitie, and decent

behauiour, though Modeſtie is practiſed in all actions yet it is chiefly noted in the eyes; inſomuch, as of the Foole it is ſaid: *The eyes of a Foole are in the end of the Earth*, gazing after euery thing. *But the eies of the Wiſe are in his Head*, looking vpon our *Lord*, who is our Head: and there ſo content, that he little careth or deſireth to ſee any thing elſe, more then neceſſitie requireth.

Pro.17.24.

Eph.4.15.

So the *Prophet Dauid* ſaith: *To thee haue I liſted vp mine eyes, which dwelleth in the Heauens: Behold, as the eyes of Seruants are to the hand of their Maſter; as the eyes of the Hand-maid, on the hands*

Pſ.122.

hands of her Miſtres; ſo our eies, to our Lord God.

Againe, *I foreſaw our Lord in my ſight alwaies, becauſe he is at my right hand, that I be not moued; for this thing my heart hath beene glad, and my tongue hath reioiced: moreouer, alſo my fleſh ſhall reſt in hope.* Pſ. 15. 8.

OF THE ELEVENTH *fruit of the Holy Ghoſt, which is Continencie.*

THe eleuenth fruit which the holy *Ghoſt* doth produce in the Hearts of thoſe who loue him, is *Continencie*, which is a vertue, by wch mē liuing amongſt the occaſions

of vſing lawfull ſenſuall pleaſures (to get the victorie and conqueſt ouer their carnall appetites) do abſtaine from them; that by denying to themſelues things which many times be lawfull, or indifferent; they may eaſily attaine vnto grace, and force to ouercome, and ſuppreſſe their vnlawfull Deſires: thereby to bring their paſſions and inordinate affections, to a ſubordination, vnder the obedience of right reaſon; and ſo liue in great libertie of Spirit, and latitude of Minde, free from conſenting to baſe Deſires. Wherefore S. *Paul* ſaith in the ſame Chapter, That againſt *ſuch there is no Law*;

and

and addeth the reaſon, *for that they haue crucified their Fleſh with the viees and concupiſcences.*

Continencie in generall, conſiſting in the acts of Abſtinence, and Mortification, doth crucifie or make dead the inordinate deſires of the Fleſh: *That the iuſtification of the Law might be fulfilled in vs, who walke not according to the Fleſh, but according to the Spirit. For they that are according to the fleſh, are affected to the things that are of the fleſh* (as we ſee by too much experience in carnall Heretikes, who profeſſe publikely in Print, That they cannot liue chaſte) *But they that are according to* Rom. 8.

Of Eaſe, Reſt, Repoſe,

the Spirit, are affected to the things that are of the Spirit, that is to ſay, to *Continencie,*

Rom.8. *Chaſtitie, Charitie, &c. For the Wiſdome of the Fleſh, is death ; but the Wiſedome of the Spirit, life and peace.*

Such as liue according to the concupiſcences and deſires of the Fleſh, are dead to Grace in this life, and to Glory in the other ; But ſuch as liue according to the wiſedome of the Spirit, in Continencie and Chaſtitie, by mortifying their inordinate appetites, ſhall liue with the life of Grace in this life, & of Glory in the other, and in Temporall peace of minde in this life, and Eternall in the other:

Becauſe

Content, and Happineſſe.

Becauſe the Wiſedome of the Fleſh, is an enemie to God; for to the Law of God it is not ſubiect, neither can it be: for if you liue according to the Fleſh, you ſhall die; but if by the Spirit you mortifie the deedes of the Fleſh, you ſhall liue. For whoſoeuer are led by the Spirit of God (and mortifie the deeds of the Fleſh) *they are the ſonnes of God. But if any man haue not the Spirit of Chriſt* (the Spirit of Continencie, and Mortification) *the ſame is not his*, but the Deuils. Whereupon Saint *Paul* yet further ſaith: *I ſay, walke in the Spirit* (that is, in doing acts of Mortification, and Continencie) *and the luſt*

Rom. 8. 13.

Gal. 5. 16.

luſt of the Fleſh you ſhall not
Gal.5.17. *accompliſh; for the Fleſh luſteth againſt the Spirit: ſo theſe are enemies one to another,* and combate for the victorie.

If the inordinate luſt and deſires of the Fleſh prevaile ſo farre with thee, as that they bring thy Will, Reaſon, and Soule, to conſent to their deſires: then the inordinate luſt, and concupiſences of the Fleſh, are Lords and Maſters; and thy Will, Reaſon, and Soule, become ſlaues to their owne vaſſals; and thou becommeſt a beaſt, and a beaſtly man, to runne after thy fleſhly Luſts, and Concupiſences; like the wilde Aſſes and

beaſts

beaſts of the Forreſt: and that is thy life, and felicitie.

If thy Soule, or vpperpart, make continent, and mortifie thy Luſts, and Carnall deſires, and inordinate appetites of thy fleſh; then thy Soule, or vpper part, is Lord and Maſter; and thou liueſt like a man, or reaſonable creature, and not like a beaſt: and commeſt, by perſeuerance in Continencie and Mortification, to enioy theſe delicate Fruits of the Holy *Ghoſt*, which heere we treate of. And for this cauſe, *the Life of Man is called a Warfare. For the Fleſh luſteth againſt the Spirit, and the Spirit against the Fleſh: For* Iob. 7. Gal. 5. 17.

for theſe are aduerſaries one to another; *that not what things ſoeuer you will, thoſe you do*, without combate: But combating the luſt of the Fleſh with Continencie, and Mortification, which are the fruits of the Spirit, you come to enioy ineſtimable libertie, of doing alwaies by combate what you will, and will nothing but that which is reaſonable; according as it is writ-

2 Cor. 3. 17. ten: *Where the Spirit of our Lord is, there is Libertie.* Againe; *Brethren, you are called into Libertie.* And S. *Paul*

Gal. 5. 13. ſetting down wherein this libertie conſiſteth, ſaith: *Make not this Libertie an occaſion to the Fleſh; but by Charity ſerue*

Gal. 5. 13.

one

Content, and Happineſſe.

one another: For the Law is fulfilled in one word; Thou ſhalt loue thy Neighbour as thy ſelf.

This is the Libertie vnto which we are called; a Libertie of doing good, alwaies, and when we will, by being conquerers ouer the inordinate luſt of our Fleſh, and wicked temptations of the World and Diuell, by the aſſiſtance of the Holy *Ghoſt*, his gifts and fruits in vs.

Who ſhall deliuer me (ſaith S. *Paul*) *from the bodie of this death? the Grace of God, by Ieſus Chriſt our Lord.* Again, *The Grace of God our Saviour hath appeared to all men, inſtructing vs, that denying impietie and worldly deſires, we liue ſoberly, and iuſtly, and godly* Rom. 7. 1. Tim. 2.

godly in this World, expecting the bleſſed hope, and comming of the glory of the great God, and our Saviour Ieſus Chriſt.

Whereby thou ſeeſt (deare Reader) the excellencie of Continencie: ſince, that by inſtructing thee how to deny impietie and worldly deſires, it will bring thee to liue ſoberly, and iuſtly, and godly in this world; euen as one that continually expecteth the comming of the great *God* to Iudgement: which is the greateſt Happineſſe we can attaine vnto in this life; according to the words of our *Lord*, ſaying: *Bleſſed is the Seruant, who, when the Lord commeth, he ſhall finde ſo doing; verily I ſay vnto you, that*

Luk. 12.43.

that ouer all things which he poſſeſſeth, he ſhall appoint him.

OF THE TVVELFTH *fruit of the Holy Ghoſt, which is Chaſtitie.*

THe twelfth fruit which the Holy *Ghoſt* doth produce in the Hearts of thoſe who loue him, is *Chaſtitie*: which is an abrenuntiation of carnall pleaſures, and ſenſuall delights; not abſolute neceſſary to Nature; wherby they attaine to perfect libertie of Spirit, and freedome of Minde, and eaſily, and without impediment, attend vnto the Exerciſes of the Heauenly *Ieruſalem:*

lem; according to the words
1.Cor.7.23. of S. *Paul*, ſaying: *He that is without a Wife, is carefull for the things that pertaine to our Lord, how he may pleaſe God. But he that is with a Wife, is carefull for the things that pertaine to the World, how he may pleaſe his Wife, and he is diuided*, amongſt many Maſters, that he cannot eaſily ſerue and loue *God* with his whole heart, according to the Commandement. So likewiſe S. *Paul* ſaith: *The*
1. Cor.7.34. *Woman vnmarried, and the Virgine, thinketh on the things that pertaine to our Lord, that ſhee may be holy both in Bodie and Spirit: But ſhe that is married, thinketh on the things that pertaine to*

the

the World how ſhe may pleaſe her Husband. And this I ſpeake to your profit; not to caſt a ſnare vpon you, but to that which is honeſt, and that may giue you power, without impediment, to attend vpon our Lord.

If thou wouldeſt obſerue it, thou ſhalt finde, that the thing which hindreth thee from meditating, and practiſing ſpirituall courſes, & pious exerciſes of life, is thy vnchaſt minde; which ſeeking after the fornications of the World and Fleſh, perpetually diſtracteth thee frō well doing, or thinking, by hir vntame thoughts, and wandring diſcourſes, after the ſenſual pleaſures & vanities of the Earth:

which

which, if by *Chaſtitie* of minde thou couldeſt cut off; thou ſhouldeſt as S. *Paul* affirmeth, not onely *meditate vpon the things that pertaine to our Lord, and be holy both in Bodie and Spirit:* but alſo, *without impediment, attend vpon our Lord*, and liue an *Angelicall* life vpon Earth: according to the words of our *Sauiour*, ſaying; *They that ſhall be counted worthy of the Reſurrection from the dead, neither Marry, nor take Wiues, neither can they dye any more, for they are equall to Angels.*

Luk. 20,35.

Whereby thou ſeeſt the excellencie of chaſte Life; that it will free thee from Worldly cares and diſtracti-

ons,

ons, and will indue thee with ſuch a facilitie in ſeruing *God*; as that thou ſhalt be able (as S. *Paul* ſaith) to *attend vpon our Lord without impediment.* 1. Cor. 7.

And this is ſufficient in part, to ſhew vnto thee, the *Ioy, Eaſe, Reſt, Repoſe, Content*, and *Happineſſe*, which *God* Almightie in this life beſtoweth vpon thoſe who keepe his Commandements, and loue him with all their Hearts, and their Neighbors for his ſake, as themſelues: which Ioyes, and Contentments, doe increaſe in them, as the zeale of keeping his Commandements & Counſels doth increaſe, according to his Word, ſaying: *Whoſoeuer*

euer ſhall glorifie me, I will glorifie him: and they that ſhall contemne mee, ſhall be baſe. Whereupon the Pro-
Pſ.118. phet Danid ſaith: I am delighted in the way of thy Teſtimonies, as in all riches; I will be exerciſed in thy Commandements, and I will conſider thy waies: I will keepe thy Law alwaies; for euer, and for euer, and euer. And I walked in largeneſſe, becauſe I ſought after thy Commandements. My portion O Lord, I ſaid to keepe thy Law. The Law of thy Mouth is good vnto me, aboue thouſands of Gold and Siluer. How haue I loued thy Law, O Lord! all the day it is my meditation; aboue mine enemies, thou haſt

made

Content, and Happineſſe.

made me wiſe, by thy Commandentents; becauſe it is to me for euer, and euer. Aboue all that taught me, haue I vnderſtood, becauſe thy Teſtimonies are my meditations: I haue vnderſtood more then ancient men, becauſe I ſought thy Commandements. I haue inclined my Heart to doe thy Iuſtifications for euer; becauſe of the Reward, Corporall and Spirituall, Temporall and Eternall, *Eaſe, Reſt, Repoſe, Content,* and *Happineſſe.*

Wherfore, deare Reader, be no more deceiued with vain imaginations, of finding *Eaſe* and *Reſt*, in the ſenſuall pleaſures and vanities of the World; but caſt out frō thee thoſe ſtrange Gods, who in their

their eleuenth Article of the English Creede, do promise Happinesse, and Iustification by Faith only: And return vnto our *Lord*, in all thy Heart, and in all thy Soule, and keepe his Commandemens; and our *Saviour*, according
Ioh. 14. 14. to his promise, *will aske the Father, & he wil giue thee another Comforter, that he may abide with thee, and be in thee*
Ioh. 14. 26. *for euer: The Spirit of Truth he shall teach thee all things.* He will teach thee Chastitie, Continencie, Modestie, Goodnesse, Benignitie, Patience, Peace of Minde, Ioy of Heart, and Charitie towards God and Man: and
Isa. 51. *thou shalt possesse Ioy, and*
Isa. 44. *Gladnesse; Sorrow and Mourning*

ning ſhall flye away: for I, euen I my ſelfe (ſaith our Lord) *will comfort you. I will poure out my Spirit vpon thy Seede, and my Bleſſing vpon thy Stock; and they ſhall ſpring the hearbes, as Willowes, beſides the running Waters: For the Shrub,* Iſa. 55. *ſhall come vp the Firre tree; and for the Nettle, ſhall grow the Mirtle tree.* For thy baſe afflicting ſenſuall delights, he will giue thee true *Ioyes*, and *Content*, and *Reſt: When thou ſhalt poure* Iſa. 58. *out thy Soule to the hungrie, and ſhalt fill the afflicted Soule; thy light ſhall riſe vp in darkeneſſe, and thy darkeneſſe ſhall be*

Of Eaſe, Reſt, Repoſe,

as the Noone-day. And our Lord will give thee Reſt alwaies, and will fill thy Soule with brightneſſe, and deliver thy bones, and thou ſhalt be as a watered Garden, and as a Fountaine of Waters, whoſe water ſhall not faile; which is the *Content* and *Happineſſe* I wiſh vnto thee.

THE

Content, and Happineſſe.

THE Laſt CHAPTER.

Of the compleat Ioy, Reſt, Content, and Happineſſe, which thoſe ſhall haue in Heauen, who vpon Earth perſeuered in loning God with all their Hearts, and their Neighbours as themſelues, vntill Death.

FIrſt, All the *Charitable* ſhall be ſaued, and Happy; as witneſſeth our *Sauiour*, ſaying: *Come ye bleſſed of my Father, poſſeſſe you the Kingdome prepared for you from the Foundation of the World: For I was an hungred, and you gaue me to eate; I was thirſtie, and you gaue me* Mat. 25.

Of Eaſe, Reſt, Repoſe,

to drinke : I was a ſtranger, and you tooke me in; naked, and you couered me ; ſick, and you viſited me ; I was in Priſon , and you came vnto me : Verily, I ſay vnto you, as long as you did it to one of theſe my leaſt brethren , you did it to me.

And for their particular *Happineſſe* ; firſt, all their *Corporall defects*, as lameneſſe, crookedneſſe, diſproportion of their bodies, &c. by the power of *God* ſhall be ſupplied ; as witneſſeth
Eph. 4. 13. S. *Paul*, ſaying : *We ſhall meete all in the vnitie of Faith, and knowledge of the Sonne of God, into a perfect Man, into the meaſure of the age of the fulneſſe of Chriſt.*

Secondly,

Content, and Happineſſe.

Secondly, they ſhall be endued with *ſubtilitie*, to penetrate and paſſe through materiall bodies at their pleaſures; as S. *Iohn* affirmeth of our *Sauiour*: *That the dore ſhut, Ieſus came, and ſtood in the midſt of the Diſciples.* And in the Reſurrection, our *Sauiour* will, as S. *Paul* ſaith, *Reforme the body of our humilitie, configured to the Body of his glory.* Iohn 20. 19. Philip. 3. 21.

Thirdly, they ſhall be endued with *Agilitie*, to moue, and paſſe from one place vnto another, with the ſame ſwiftneſſe, that their mindes can deſire; *As the Angels of God in Heauen.*

Fourthly, they ſhalbe indued

with Impaſſabilitie, inſo-much, as they ſhall neuer ſuffer any more hunger, or colde, or heate, or ſickneſſe, or paines, or any thing of diſguſt; as affirmeth S. *Iohn*, ſaying: *They ſhall no more hunger, nor thirſt; neither ſhall the Sunne fall vpon them, nor any heate.*

Apoc. 7. 16.

Fiftly, they ſhall be endued with *Claritie*; according to the words of our *Sauiour*, ſaying: *The Iuſt ſhall ſhine as the Sunne in the Kingdome of their Father.*

Matt. 13. 43.

Sixtly, their *Corporall eyes* ſhall be delighted with the ſight of the glorious Body of the Sonne of *God*, and of all the Saints, and with the Beautie of Heauen, whoſe

Wall

Content, and Happineſſe.

Wall is, as S. *Iohn* ſaith : *Of Iaſper ſtone ; but the Citie it ſelfe* (is of) *pure Gold, like to pure Glaſſe ; and the Foundations of the Wall of the Citie, are adorned with Pretious Stone. And the twelue Gates there, are twelue Pearles, one to euery one, and euery Gate is of one ſeuerall Pearle ; and the Streete of the Citie, pure Gold, as it were tranſparent Glaſſe.* Apoc. 21, 18.

Seuenthly, their Eares ſhall be delighted with the melody of *Angels* & *Saints*, who ſing by Quires alwaies *new ſongs.*

Eightly, their *Senſes* of Smelling ſhall be delighted with delicate ſweet ſmells, which proceed from the

body of our *Sauiour*, and from the bodies of the *Martyrs*, and *Saints* in Heauen, whoſe *Odor is as the Aromatical Spices of Mirrhe and Frankencenſe, and all the powder of the Apothecarie.* If the bodie of our Bleſſed Mother *Tereſa* (the reformer of our Order, and the reſtorer thereof to the obſeruance of the firſt Rule) yeeld ſo ſweet a Smell heere vpon Earth, as that it exceedeth the delight of all flowers, as is teſtified by ſufficient witneſſes: Imagin, if thou canſt, how exceeding ſweet ſhall be the Smell of the bodie of our *Sauiour*, and all the glorified bodies in Heauen?

Cant. 3. Oſe. 14.

Ninthly, their *Taſte* ſhall be

be delighted with exquiſite Meates; according to the word of *God*, ſaying: *To them that ſhall ouercome* (ſin) *I will giue him the hidden Manna. I will giue him to eate of the tree of life, which is in the Paradiſe of my God. And the Lamb ſhall conduct them to the liuing Fountaines of Waters.* Apoc. 2. 17. Apoc. 2. 7. Apoc. 7. 17.

Tenthly, their *Touch*, and whole Bodie, ſhalbe delighted with delitious Rayment. *And I ſaw* (ſaith S. *Iohn*) *a great multitude, which no man could number, in the ſight of the Lamb, clothed in white Robes. for the mariage of the Lamb is come. & his wife hath prepared her ſelfe. And it was giuen to her, that ſhe clothe her ſelfe with ſilke glittering,* Apoc. 7. 9. Apoc. 19. 7.

and White ; for the Silke are the Iuſtifications of the Saints.

Thoſe who loſe their liues for the loue of *God*, and innocencie of his Law, and othes made to the Prophets, ſhall be crowned with Crownes of glory ; according to the Scriptures, ſaying : *Be faithfull vntill Death, and I will giue thee the Crowne of Life* ; and alſo, they ſhall for euer beare Palmes of victorie and triumph (ouer their Perſecutors) in their hands, as S. *Iohn* witneſſeth, ſaying : *I ſaw a great multitude, which no man could number, ſtanding before the Throne, and in the ſight of the Lamb, cloathed in white robes, & Palmes in their hands, &c. Theſe are*

Apoc.2.

Apoc.7.9.

they which come out of great tribulation, and haue waſhed their robes. and made them white in the blond of the Lambe. And *Virgins* who die in Charitie, ſhall ſing a Song, which none elſe in Heauen ſhall ſing but they: and alſo they ſhall accompany our *Sauiour* whereſoeuer he ſhall goe; according to the words of S. *Iohn*, ſaying: *I heard a voice from Heauen, and the voice which I heard, was as of Harpers harping on their Harpes, and they ſung as it were a new Song before the Seate of God &c. and none could ſing the Song but thoſe. Theſe are they which were not defiled with Women, for they are Virgins: Theſe follow* Apoc. 14.

follow the Lambe whereſoeuer he ſhall goe.

Eleuenthly, the *Phantaſias* of the Charitable ſhall be delighted with beautifull formes of glorious Bodies; according to the words
1. Cor. 13. 12. of Saint *Paul: Now I know in part, but then I ſhall know, as alſo I am knowne.*

Twelfthly, their *Memorie* ſhall be pleaſed, with a forgetfulneſſe of all Diſguſtes and Diſcontents whatſoeuer, and with an eaſie Remembrance of all thinges which belong vnto their Happineſſe: which ſhall be eaſie; for that in Heauen there ſhall be no more *Was*, or *Shall be*, or this *Paſt*, or *To come*; to be troubled

with

with ſearching for them in the Memorie: but Preſent for euer, and altogether an *Eternall Felicitie*, and *Life euerlaſting*; which is (as *Boetius* ſayth) *a perfit poſſeſſion altogether of an endleſſe Life.* Mat.25. Boet.li.5. Pro.6.

The Thirteenth, Their *Underſtandings* ſhall be delighted with Diuine Wiſedome, Vnderſtanding, Counſell, Knowledge, &c. according to the words of Saint *Peter*, ſaying; *If you be reuiled in the Name of Chriſt, you ſhall be bleſſed, becauſe the Spirit, which is his, ſhall reſt vpon you; which is* (as the Prophet *Iſay* ſayth) *the Spirit of Wiſdome, and Vnderſtanding.* 1.Pet.4. Iſa.11.

the

Of Eaſe, Reſt, Repoſe,

the Spirit of Counſell and Strength, the Spirit of Knowledge and Pietie, and the Spirit of the (Filiall) *feare of our Lord.*

The Foureteenth, their *Wills* ſhall be delighted, and fully ſatisfied and content with the enioying, hauing, and poſſeſſing of *God* Almightie; who is all the good they can deſire: and ſhall be
1.Cor.15.25. (as S. *Paul* ſaith) *all in all* the *Saints.*

The Fifteenth, their *Minds* and whole Man, ſhall be fully and compleately made happy, by the ſeeing of *God* Almightie whom they haue and poſſeſſe; according to the words of our *Sauiour,*
Matt. 5. ſaying: *Bleſſed are the cleane*

in

in heart, for they ſhall ſee God, not as they did in this life, vnder that likeneſſe which his will had choſen, and not his nature formed: But they ſhall ſee him (ſaith S. *Iohn*) as he is, in his Diuine Nature, Eſſence, and Glory; as further witneſſeth S. *Paul*, ſaying: *We ſee now by a glaſſe in a darke ſort; but then, face to face.* This ſeeing of *God*, whom they poſſeſſe *all in all*, is as Saint *Auguſtine* ſaith, *their chiefeſt good*: for though many things do concurre together to the making of vs Happy, and Content: Yet this ſeeing of *God*, *Face to Face*, and as he is in his glorie, is the Fountaine of all good, and the accompliſh-

Auguſt. epiſt. 111. & 112.

1. Cor. 13. 12.

Aug. li. 1. trinit. ca. 13.

ment

ment and perfection of full Happineſſe: which our *Sauiour* ſignifieth, ſaying;

Ioh.17.3. *This is Life euerlasting, that they know thee, the onely true God, and whom thou haſt ſent, Ieſus Chriſt.* And the reaſon is, for that *God* Almightie is onely He, which

Exod.3.14. is, as he ſaid, *I am, which am*; and all other thinges being by participation from his Goodneſſe, depending vpon his Will: As it is

Apoc.4.11. written; *For thy Will they were, and haue beene created.* All other Pleaſures, and Contentments, which are not *God*, are farre more excellent in *God* himſelfe, then they are in themſelues, or in their owne natures: So that take

take whatſoeuer true Plea-
ſure, which in this Life thou
art capable to receiue, either
in Body, or Soule, and when
by happie Viſion thou com-
meſt to enioy *God* (as I de-
ſire thou ſhouldeſt) thou
ſhalt enioy that ſame, in
another degree, much more
perfitly: according to the
words of the Prophet, ſay-
ing; *I ſhall be filled* (Lord) Pſ.16.15.
when thy glory ſhall appeare.
And hereupon it commeth
to paſſe, that the ſeeing and
enioying of *God* by bleſſed
viſion, & as he is in himſelfe,
is Happineſſe it ſelfe: for that
whatſoeuer may truely de-
light either Body or Soule, is
there in him found altoge-
ther, & alwaies moſt perfitly;

euen

euen in ſuch ſort, as that it is not poſſible for thee to imagine, wiſh, or deſire any *Ioy*, *Content*, or *Happineſſe* whatſoeuer, but the ſame is found in *God*, in his full perfection. Whereupon our *Sauiour* ſaith: *If you keepe my precepts, you ſhall abide in my loue: as I alſo haue kept my Fathers precepts, and do abide in his loue. Theſe things I haue ſpoken to you, that my ioy may be in you, and your ioy may be filled.* Againe, *He that hath my Commandements, and keepeth them, he it is that loueth me; and he that loueth me, ſhall be beloued of my Father, and I will loue him, and will manifeſt my ſelfe to him*; that is, he will beſtow

Ioh 15. 10.

Ioh 14 12.

beſtow vpon him all *Goods*, *Contentments*, and *Happineſſe*, that can be imagined, or deſired; according to the words of *God* to *Moſes* ſaying: *I will ſhew thee all good*; and ſhewed vnto him, Himſelfe. Exod. 33.19.

The Sixteenth, they ſhall be confirmed in this perfect Happie eſtate, that they cannot but loue it, and poſſeſſe it for euer: ſo our *Sauiour* calleth it, *euerlaſting life*; and S. *Peter* calleth it, *an eternall Kingdome*; where there are no Temporal Ioyes or Contentments, which are no ſooner had, then paſſed: But an Eternall *Eaſe*, *Reſt*, *Repoſe*, and *Happineſſe*, and all *goods*, and *pleaſures*, alwaies. Mat. 25 46. 2. Pet. 1. 11.

wayes, and for *euermore*, remayning without End. Which I heartily wiſh vnto thee, deare Reader: and ſo conclude this our Second Part of *Eaſe*, and *Reſt*, with the words of *Moyſes* the Prophet, and faithfull Seruant of our *Lords*; humbly beſeeching thee, to *conſider*, *That I haue ſet before thee Life, and Good; and contrariwiſe, Death, and Euill: That thou mayeſt loue our Lord thy God, and walke in his Wayes, and keepe his Commaundements, and thou mayeſt liue* (in the Happineſſe of Grace in this Life, and Glorie in the other.)

Deut. 30.

But

Content, and Happineſſe.

But if thy heart be auerted, and thou wilt not heare; and deceiued with Error, thou adore ſtrange Gods (in Spirit) *and ſerue them* (eyther by puplike or priuate breaking of the Commandements of the true and liuing *God*) *I fore-tell thee this day, that thou ſhalt periſh* (and the Wretchednesse and Miſeries ſpoken of in the foureteenth Chapter of this Booke, ſhall fall vpon thee) *And I call for witneſſe Heauen and Earth, that I haue propoſed to thee Life and Death, Bleſſing and Curſing: chooſe therefore Life, that thou mayeſt liue, and mayeſt loue our Lord thy God, and*

and obey his voice, and cleaue to him for he is thy life, and the length of thy daies.

To whom be all honour, and glory, now and for euermore,

Amen.

FINIS.

IESVS, MARIA, IOSEPH.

Errata.

Page 1. *line* 18. for *this manner*, read *his manner*. p. 7. l. 1. *seeke wherein*, r. *seeke out wherein*. p. 7. l. 16. *as that they*, r. *as they*. p. 32. l. 21. *sinne and malice*, r. *sinne of malice* 49 in *Chap.* 6. *the Faith of God, planted*, r. *the Faith, planted*. 67. 19 *aboue all the*, r. *aboue the*. 77. 22. *there hath leene*, r. *there were*. 78 8. *hath so*, r. *have so*. 106. 16. *Faith, the Faith of*, r. *Faith, and the Charitie of*. 109. 14. *foun-* r. *founded*. 112. 16. *necessitie be*, r. *necessitie must be*. 123. 4. *that*, r. *true*. 139. 16. *in thee*, r. *in this*. 153. in the margent, *Mal.* 3. 7. 203. 15. *S. Iohn*, r. *S. Paul*. 205. 6. *serue their God* r. *serue God*. 205. 17. *in praise*, r. *in his praise*. 208. 2. *he doth not*, r. *he doth*. 244. 13. *may be*, r. *must be*. 245. 8. *I answere*, r. *I inferre*. 291. 21. *thy low*, r. *thy two*. l. 22. *low Faunes*, r. *two Fannes*. 333. 16. *Mines*, r. *Ruines*. 369. in the Margent, *Exo.* 33. 397. 14. *vast*, r. *vast*. 417. 1. *saith*, r. *say*. 419. 2. *liberalitie*, r. *liberally*.